

THE ISSUES OF CHURCH MANAGEMENT IN THE THAI CHURCH

By

Boonratna Boayen

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ABSTRACT

This dissertation is an attempt to search for the answers to the problems of the church administration for the Church of Christ in Thailand. The approach is mainly practical rather than theoretical.

The Church of Christ in Thailand suffers from a lack of qualified clergy and church administrators. This paper is a study of the structure of the Church of Christ in Thailand, and its programs, followed by proposals to upgrade the whole area of Church administration. The Church needs to have a Christian interpretation of church management, and to understand the personnel who are involved in its administration, and to understand financial aspects which are also important.

Suggestions are made for the Church of Christ in Thailand and for the Church's educational institutions.

CHAPTER I

INTRODUCTION

A. THE STATEMENT OF THE PROBLEM

The Church of Christ in Thailand (CCT) celebrated its One Hundred and fiftieth anniversary in 1978. The Church is still very weak in many areas. It has not developed as much as it should have, compared with the Churches in Southeast Asian countries. It seems that the Church of Christ in Thailand is still in its infancy. There are several components that slow down the growth of the Church. The problem that this paper is going to deal with is the difficulties encountered in Church growth and Church management, which the writer sees as one of the most crucial problems. The weaknesses are shown in the personnel and financial management throughout the whole Church. In order to see the problem clearly, it is divided into areas which are as follows:

1. The inadequacy of personnel.

There is only one theological school that provides higher theological education with six years of training after high school. There are a few Bible schools that offer short periods of training for the rural leaders. Both the School of Theology and Bible Schools aim at training Church leaders to respond to the need of the Church. At present over 80% of the Church leaders are lay

people, with mostly 4th grade formal education and some of them with little Biblical training. The curricula of these schools put more emphasis on some areas. Unfortunately the field of Church management has not been emphasized at all. Consequently they provide very poor leadership in the field. There is always the problem of putting the right person in the right place.

2. The problem of financial management.

This problem concerns both Church ministers and lay leaders who do not see the importance of handling the Church properties, budgeting, and bookkeeping. The ministers do not get involved in financial business and leave it to the lay persons, especially those elected treasurers with no knowledge of financial management. Financial management should not be separated from personnel management. It is a matter of the ministers' attitudes toward financial matters.

B. THE IMPORTANCE OF THE PROBLEM

As mentioned above the Protestant Church started in Thailand about 150 years ago, but the Church is still very weak. There are many aspects that cause the weaknesses of the Church, but this study will focus on the area of Church management. It is hoped that this will enable the Church leaders to be more responsible in their faith, as Christians of the gathered and scattered. These problems

have led toward the confused understanding of Church leaders' roles both in the city and in the rural Churches.

C. THE THESIS OF THIS PROJECT

The writer intends to make practical proposals to the Church of Christ in Thailand; Christian institutions; and local Churches. These proposals may enable the Church leaders to perform their administrative functions properly and effectively. In order to see the different pictures of management and the proper ways to answer the problems, the writer also proposes Biblical foundations that make for the relevance and significance of management for Church leaders.

D. THE DEFINITIONS OF TERMS

The words and phrases that will be used in this project might have limited meanings, therefore these following definitions will indicate their meanings and uses, particularly, in the Church of Christ in Thailand.

The Church of Christ in Thailand (CCT).

This Church is the united body of the protestant Church in Thailand, which is the biggest union of the protestant Church in the country. The member churches are: The United Presbyterian Church in United States of America, the American Baptist Church, the Disciple Church of Christ, and the Marbergers Mission from Germany. The

biggest membership comes from the Presbyterians.

Samatcha

This is a Thai word used as the name of the General Assembly of the Church of Christ in Thailand. "Samatcha" literally means "assembly". Samatcha is regarded by the Thai Christians as an important function of the Church. It is the gathering of the representatives of the Churches from all over the country, from the city and rural Churches.

Christchak Pahk

This is a Thai term equivalent to the District Church or the conference of the representatives of the local Churches, Church institutions, and all the ministers in the District.

Christchak Thambol

This Thai phrase means local Church. It is the basic unit of the Church of Christ in Thailand. It comprises active members, at least 20 families. The ruling elders are the governing body called "Dharmakit" or "Session".

Dharmakit

This is a word used in the local Church and the district Church, which means "Session". The local Church Dharmakit is called "Dharmakit Thambol", and the district Dharmakit is "Dharmakit Pahk".

Church Leaders

In this project this word means only those who take leading positions in the local Church, district Church, and in the General Assembly. These people are the Church officers, ministers, pastors, religious teachers, ruling elders, deacons, and chairman of the session.

Church officers

This term is used to indicate those who have been elected to the Church offices as a Moderator, Vice Moderator, General Secretary (secretary in the local and district churches), and Treasurer.

Board of Directors

The General Assembly designated this Board of Directors to serve the Church as a policy making body. It is composed of General Assembly officers, all official representatives from every district, and heads or directors of every department in the Church of Christ in Thailand.

Executive Committee

This committee is designated by the Board of Directors to carry on the policies that have been made and approved by the Board of Directors, and this committee will also serve as the Board of Trustees of the Church. It is comprised by the General Assembly officers, two

to three appointed members from the Board of Directors and two to three from the whole Church.

Minister

The minister is the one who has had theological education (graduates of School of Theology, or Bible School, or any other with equivalent qualification and accepted by the Church of Christ in Thailand, and has been ordained in the Church of Christ in Thailand.) He/she is commissioned to the ministry of preaching, teaching, and Sacrament.

Pastor

The pastor is a minister or lay person who had adequate theological education from a School of Theology, or any Bible School that is accepted by the Church of Christ in Thailand. He/she serves in a particular Church in a certain period of time.

Religious Teacher

In Thai it means person who is engaged in religious teaching. In the Church of Christ in Thailand it means one who does not seek ordination but is willing to serve the Church as pastor and evangelist.

Institution

This term is used to designate Church - related hospitals and schools in the Church of Christ in Thailand.

Integration.

This term means that the foreign missions have integrated into the national Church under the Constitution of the Church of Christ in Thailand. These missions are the United Presbyterian Church in United States of America, the Disciple Church of Christ, the American Baptist, and the Marbergers Mission from Germany.

Thailand.

An independent country in South East Asia, known in the past as Siam. It is a Buddhist country, with the King as symbol head of the country. It has a population of 45 million.

Thai.

The people of Thailand. The word 'Thai' means 'free people'.

E. THE METHODS OF STUDY

The methodology of this study will be:

1. The study from written sources concerning the financial and administrative organization of the Church in Thailand.
2. The library research in the field of management, budget, book-keeping and other financial concerns.
3. The interviews with some experienced Church leaders, especially those who have and are working with the Church of Christ in Thailand.

F. SCOPE AND LIMITATION

This study will concentrate only on the problem of management in the Tai Church: it will be limited to the administration, financial and personnel management. There are many other factors that cause the Christian Church's problems in mission and ministry.

CHAPTER II

THE STRUCTURE OF THE CHURCH OF CHRIST IN THAILAND

The following are highlights from the polity of the Church with particular emphasis on church structure from the time it started its mission about 150 years ago.

First of all is the heritage that this Church has received from the mother Churches which played a major role in the growth and the failure of the Church of Christ in Thailand. This encompasses such areas as: the theological basis of the union for four Churches, the structure that was agreed upon, the responsibilities of the laymen and the clergy, the financial support of the Church, and the educational work of the Church leaders.

A. THE THEOLOGICAL BASIS OF THE UNION OF THE CHURCH

"The Church of Christ in Thailand" developed from the name used at the beginning of the Church, which was "United Church of Christ in Thailand". Since there were several denominations in the country, the Church Assembly, at the very beginning of the United Church felt that if they use the word "United" it would create a feeling of separation among the Churches that had not yet joined the union. Therefore they decided to drop the word "United" and have used the name "The Church of Christ in Thailand" ever since.

The Church of Christ in Thailand is composed of four denominations: The United Presbyterian Church in the U.S.A., The American Baptist Church, The Disciples Church of Christ, and The Marbergers Mission from Germany. These Churches came together with many differences. The first three had their roots of faith, traditions and practices in United States of America. They have different emphasis in proclaiming the Gospel. They use different approaches in working with the Thai people, for instance, the Presbyterians invested their energies and personnel in medical care by building hospitals; in education by providing good schools and in maintaining traditional Church activities. The Disciples gave more importance to evangelism among the rural people in central Thailand. The Baptists worked more with the Chinese and the hilltribes focusing on evangelical and educational thrusts.

There are differences between the Churches (missionaries) from the U.S.A. and from Germany. They use different practices in administering Holy Communion and Baptism. They have different structures in the ruling body of the Church.

When these Churches decided to unite into one body, there were theological purposes that were agreed upon. There are no passages from the Scriptures written into the Constitution of the Church, but these theological purposes became the theological basis of the United Church. The purposes are as follows:

1. To unite all Christians in Thailand into one body.

2. To have cooperative action to spread the Gospel of Jesus Christ, as He commanded, and to serve God and community according to His will, by being self-supporting, and self-governing; and to encourage all activities in the Church toward the progress and the maturity of the Church and its members.¹

It is also mentioned, in this constitution, that any Church that joins the united body could maintain its traditional religious practices, but they must not conflict with the constitution of the Church of Christ in Thailand in general. Although there are differences among the member Churches and yet they share a common faith. This is very important for the uniqueness of the Church, and it must be a backbone of the united Church. It is written in the constitution of the Church that the member Churches must confess their united statement faith.

The Creed of the Church of Christ in Thailand is as follows:

I accept the Apostle's Creed and the Nicene Creed which have been inherited from the Holy Catholic Church, and I accept and believe in Jesus Christ as my Lord and my God, and the Saviour of all mankind according to the Holy Scriptures, and the Holy witness to Him; and the fellowship among all Churches, His body, and to obey His and to serve Him who is the Head of the Church; and to glorify the one God, the Father, the Son, and the Holy Ghost.²

¹Kosol Srisang, The Constitution of the Church of Christ in Thailand (Bangkok: Charoen-Dharm Press, 1974), 1.

²Ibid., 2.

The Apostle's Creed.

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Nicene Creed.

We believe in one God the Father Almighty. Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten to the Father before all world, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, he was crucified also for us under Pontius Pilate. He suffered and buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father.³ And he shall come again with glory to judge the quick and the dead, whose Kingdom shall have no end.

And we believe in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come. Amen.

The members of the Church of Christ in Thailand also have an agreement about the sources of the governing power.

³The Worship Book (Philadelphia: Westminster Press, 1975).

1. Jesus Christ is the foundation of the Church, and is the head of the Church.
2. God the Father Almighty, governs over all human hearts and minds and bodies, and under Him all members seek to live and work together harmoniously.
3. All the sources of the governing power are based on the word of God.
4. All principles and laws of the General Assembly, the District Church, and the local Church are to be observed and practiced according to the love of God as their foundation.⁴

B. THE CHURCH STRUCTURES THAT WERE AGREED UPON

A fact that all the members had to realize and accept before the structure had been set was that the majority of the members of the Church of Christ in Thailand were Presbyterian oriented. Therefore the structure of the United Presbyterian Church of the U.S.A. was used as a guideline for the new structure. The current structure of the Church of Christ in Thailand was modeled after set-up of the Presbyterian Church in the U.S.A. Eventually the new organization was completed and agreed upon by all members. This structure provided a governing body on three levels: the local Church or "Christchuck Thambol", the district Church or "Christchuck Pahk", and the General Assembly or "Samatcha" or "Sapa Christchuck".

⁴Srisang, 5.

The Local Church.

According to the constitution of the Church of Christ in Thailand the local Church is:

1. A ground unit of the Church of Christ in Thailand. It has the right and power to govern itself with the approval of the District Session.
2. A body of those who believe in Jesus Christ. It must be situated in a particular village of which the District Session has approved, and it must have a regular worship service and practice religious activities within its own territory. A local Church must consist of at least 20 adult members from whom the ruling elders are elected. It should have a pastor, and it should have a place on which to build a Church building.

The governing body of the local Church is called "Dharmakit" or "Session" composed of a moderator who is a pastor or any minister or the chairman of the Church; the ruling elders and deacons. In case the ruling deacons are not members of the Session, they may be invited to participate in the Session meetings.

The Session is charged with the responsibility of maintaining the spiritual disciplines of the congregation, and here are some major conducts:

1. To perform the regular Sunday worship.
2. To give Biblical education to all of the congregation regardless of ages and sex.

3. To inquire into the Christian conduct of the members of the Church.
4. To provide good management of the Church affairs.⁵
5. To select representatives to the District Session.
6. To promote evangelical work and social outreach.
7. To prepare annual reports for the District Session.

More than 80% of the local Churches in the Church of Christ in Thailand do not have pastors. The whole responsibility of the Church work rests upon the lay-chairperson of the Church, and unfortunately, most of these lay-chairpersons do not have education higher than grade 4, and have very little Biblical training. The only thing that keeps them going with the heavy work of Church mission is their faith and Church traditions that have been handed down to them by the missionaries and teachers in the past. Many of these lay leaders are influential people or powerful people in the villages. Many of them give unlimited time to run the Church. The Session of each Church has full authority to govern it, but, practically, the chairperson is the only one who exercises it. His words and ideas are blindly accepted by the Session and the congregation.

The District Church.

The next level of the governing body of the Church of Christ in

⁵Ibid., 18-22

Thailand is the District Church (equivalent to a Presbytery), or as it has been called in Thai, "Dharmakit Pahk" or "Christchuck Pahk".

The District Church has its Session once in every one or two years depending on each Pahk's decision. This Pahk Session consists of all representatives from the local Churches; all ordained ministers in the District; the members of the Pahk officers; Moderator, Vice Moderator, Secretary, Treasurer, and all the members of the Executive Committee of the ⁶ Pahk; the representative from the Church related medical and educational institutions within the District; and all chairpersons of every committee in the District.

The Pahk is the decision making body on whatever matters are brought up to the conference by the local Churches. It has authority to examine and approve the budget of all Churches in the District. It is responsible for the provision of personnel for the local Churches, especially, pastors and educational leaders. It provides programs and activities for the Church mission which include training of lay leaders, Christian education and evangelism.

The Pahk has to select its representatives to the General Assembly which is held every two years. These representatives must be selected from the members of the District Session, both lay people and clergy, the number required by the General Assembly being according to the number of the local Churches in the district.

⁶Boonratna Boayen, "The Development of Adult Christian Education in the Thai Church"(Unpublished M. Th. thesis, Thailand Theological Seminary, Chiang Mai, 1975). 38, 25, 26.

It seems that the District Church has such authority or influence over the local Churches and the General Assembly as can be seen from some of its major responsibilities and authority:

1. The District Church is responsible for organizing new Churches, for maintaining and nurturing them, and for dismissing them, and for installing the Sessions of the local Churches.
2. It is responsible for examining the qualification of a candidate who is seeking to be ordained, and for ordaining the ministers, pastors and religious teachers.
3. For supporting and supervising the Church mission of evangelism, education, medicine and social services.⁷
4. For being a mediator between the local Churches and the General Assembly.
5. For electing the district officers and Executive committee to administer the work of the whole district.

The General Assembly.

The District Church or the Pakh is the ultimate authority for the administration of the Church of Christ in Thailand. There is yet another level called the "General Assembly" or "Samatcha" or "Sapa Christchuck".

⁷Srisang, 28-30.

According to the book of constitution, the General Assembly or "Samatcha" is the assembly of all Churches, and its functions once every two years. It is composed of representatives from every district, representatives from every department under the administrative body of the Church of Christ in Thailand, such as Department of Medicine, Department of Education, Department of Evangelism, Department of Christian Education and Literatures, Department of Social Welfare, Department of Christian Women, and Youth Department. It is also stated in the book of constitution that half of the representatives from the districts must be lay people. The role of the General Assembly is to:

1. Promote, install and set up the boundaries of the District Churches.
2. Promote and supervise the policies of all Churches and to make decisions on any matters that have been brought up by the District Churches, its institutions, departments, and committees.
3. Make decisions on matters of faith and order of the Church as a whole.⁸
4. Represent the Thai Church to the Government.
5. Recommend qualification of candidates for the ministry.
6. Administer all projects which carry out the Church mission according to the Church policies.

⁸Ibid., 30-31.

This Assembly will appoint its own officers and administrative body to carry out the ministry under its authority while the Assembly is not in session. The Church officers and administrative bodies are as follows:

1. The Church Officers
 - a. Moderator
 - b. Vice Moderator
 - c. General Secretary
 - d. Treasurer
2. The Board of Directors
 - a. Moderator serves as Chairman
 - b. Vice Moderator serves as Vice Chairman
 - c. General Secretary
 - d. Treasurer
 - e. One representative from each Pakh
 - f. Three members at large

The Board of Directors is subject to the General Assembly, and it is the highest administrative body of the Church of Christ in Thailand. The responsibilities of this Board are to carry out all promotions and plans that have been decided and accepted by the General Assembly, to set up a budget for the Church of Christ in Thailand headquarters and

all departments,⁹ and to approve budgets and plans of all other sections of the Church. It is also responsible for sending every decision to the District sessions and other units within one month for correction and approval. If they do not respond within three months the matters are automatically approved.

3. The Executive Committee

This committee is subject to the Board of Directors. It is appointed by the Board of Directors to administer all work that needs to be done and has been approved by the Board of Directors. This committee consists of:

- a. The Moderator
- b. Vice Moderator
- c. General Secretary
- d. Treasurer
- e. Five members elected from the Board of Directors

This responsibility of the committee is to keep all the records and report to the Board of Directors of every meeting.¹⁰ It is also written in the constitution of the Church of Christ in Thailand that the Executive committee acts as the Trustees of the Church of Christ in Thailand. It is responsible to receive, hold, and transfer properties, and facilitate the management of the corporate affair.¹¹

⁹Ibid., 31-33.

¹⁰Ibid., 34, 35, 40

¹¹Book of Order (New York: United Presbyterian Church in USA., 1967), 62-01-06.

Many other organizations of the Church of Christ in Thailand have guideline for effective administration. This guideline is called "The Discipline and Order of the Administration of the Church of Christ in Thailand." The purpose as stated in this discipline and order are: to serve as principles for the administration and operation of all business of the Church according to its purpose and to be effective.

1. For well-ordered financial management and keeping of all the assets of the Church of Christ in Thailand.
2. For practical management and harmonious relations among all departments of the Church of Christ in Thailand.

The committees and the administrative officers are the responsible bodies of all departments of the Church. These responsible bodies are:

1. The Board of Directors or equivalent body.
2. The Executive Committee or equivalent body.
3. The Administrative Committee or equivalent body.
4. The heads of all departments.¹²

¹²Samran Kuangwaen, The Administration Discipline of the Church of Christ in Thailand (Bangkok: Church of Christ in Thailand, 1979), 2. 3, 11.

C. THE RESPONSIBILITIES OF THE LAYMEN AND THE CLERGY

There are some written words in the constitution and in other documents of the Church of Christ in Thailand that categorize the responsibilities of both laymen and clergy. Let us look at the responsibilities of the clergy first. The clergy, according to the concept of the Thai Churches, are ordained ministers, pastors and religious teachers. These people must have theological education from a Seminary or Bible School mandated by the Church of Christ in Thailand, and have passed the theological examination of the Theological Committee of the Thai Church, and/or its equivalent. Their responsibilities are as follows:

1. Minister

- a. To teach the word of God, and to be the witness to the people of God, and to be its witness to the people of God.
- b. To proclaim the Gospel and encourage those who are doing the proclamation to all the people in Thailand.
- c. To nurture Christians in their faith and conduct.
- d. To preach the word of God to the congregation.
- e. To be a member of the ruling body of the Church.
- f. To be a pastor when called.
- g. To provide and administer the Holy Sacrament.

2. Pastor

- a. To administer the Church ministry within the territory of his own church.

- b. To moderate the Church session.
- c. To guide and nurture the spiritual life of his congregation.

3. Religious Teacher

These teachers are those who have graduated from the Rural Leaders Program of the Seminary or its equivalent, and have been installed by the District Session in a certain areas, such as: Pastor, Evangelist, Church secretary or clerk. Their responsibilities depend upon the requests and decisions of the District Session only.¹³

These clergy can be elected to offices of the Church of Christ in Thailand from the level of General Assembly down to the Pakh in any position.

The laymen are different from the clergy because they have less theological education and they are not professional workers in the Church but voluntary workers. They could be elected to be ruling elders, deacons, and even the officers of the Church of Christ in Thailand, from the level of the General Assembly to the local Churches. They also can be called to serve in the local Churches, district Churches and General Assembly as volunteer workers in the Executive Committee and other committees.

¹³Srisang, 7, 10.

D. THE FINANCIAL SUPPORT

The budget of the ministerial work of the Church of Christ in Thailand this last decade does not show much change. The sources and figures of income remain the same, as the report of the treasurer of the Church of Christ in Thailand submitted to the General Assembly shows that:

52.4% of the income comes from abroad.

33.2% comes from the institutions (schools and hospitals).

9.6% comes from Bank interest.

1.5% comes from the local Churches.

The Church of Christ in Thailand has tried some policies in order to help the local Churches be more self-supporting; for instance, in the 14th General Assembly, 1976, the General Assembly approved a "half-a-bowl noodle soup" policy. It meant that each member should give to the Church as much as half a price of a bowl of noodle soup (about 10¢) per month. After a year of trial this policy was abandoned.¹⁴ It did not work out as expected. Therefore, in 1979 budget the treasurer's office had to cut the 16.5% of the budget that was supposed to go to the local Churches from the Church of Christ in Thailand headquarters, and let them struggle for themselves. It meant that they had to cut down their own budget for the following year.

¹⁴Kriengsak Komolrat, "Does the Thai Church Go Forward or Backward?" (A Panel Discussion Sponsored by Payap College, Chiangmai, Thailand, 1978), 4.

The local Churches are poor, most of the rural Church members being poor farmers. Therefore the administrative budget of any Church is very small, and if they wanted to have a pastor they could not provide his/her salary. In many cases the District and the General Assembly have to provide half or two-thirds of the salary for the pastors.

To overcome the financial problem, especially for church workers, the Church of Christ in Thailand has recently approved a new project which is called "Self Supporting Project for the C. C. T. 1979-1982. The purpose of this project is to improve and to provide incentives for the local Churches and the district Churches to be really strong, secure and mature as the body of Christ so that the Church could be a base for bringing forth the will of God to the Thai community, and for the development of the Thai society, and for a better living for those who dedicate themselves to the ministry.

To accomplish this project requires these responsibilities of the Church to be assumed:

1. The local Churches must provide a portion of the salary of the pastor according to his/her experience and training, and according to the scale that will be set by the District Session. This amount must increase every year with a decreasing support from the District and from the General Assembly.
2. The District Session must also provide a part of the local pastor's salary according to the scale approved by the Project Committee in 1979,

and it would be lesser each year as the local Church takes more responsibility for increasing its portion.¹⁵

3. The General Assembly will be responsible for the third portion of the salary on the same basis.

Besides the consideration on the matter of the salary of the pastor, the General Assembly also has been reconsidered and has approved the financial support from the local Churches to the District and the General Assembly administration as the scale shown below:

1. The local self-supporting Church must contribute to the district office 25% of its yearly income after the pastor's salary and upkeep of facilities are deducted.
2. The non-self-supporting Church must contribute to the district office 25% of its yearly income after deductions of building and facilities, but with no pastor's salary deduction.
3. The district office then will divide all the money received from the local Churches into five equal portions: one will be sent to the General Assembly headquarters office for the administration, four portions will be used for the administration of the district office.¹⁶

¹⁵Samran Kuangwaen, Self Supporting Project for the Church of Christ in Thailand (Bangkok: Church of Christ in Thailand, 1978), 6.

¹⁶*Ibid.*, 7.

E. THE EDUCATIONAL WORK FOR THE CHURCH LEADERS

One of the biggest problems of the Church of Christ in Thailand is that it does not have enough educational programs for all of the Church leaders on every level. This does not mean that there is nothing at all. Actually the Church of Christ in Thailand has institutions and programs provided for the church leaders. There is one Seminary, which is now a School of Theology of Payap College (the only Protestant college accredited by the government), two Bible Schools, a short term program for church leaders which was provided by the Church Development and Revival Project (1976-1978), and short seminars are provided yearly by the Department of Christian Education of the Seminary.

The programs offered in the McGilvary School of Theology at Payap College are:

1. A Master of Theology degree at McGilvary School of Theology which is a member of the Association of Theological Education in Southeast Asia.
2. BD program (6 years) offered for those who seek ordination to become ministers and church leaders.
3. Christian Service Training Center provides especially for the rural church leaders who seek to be pastors and evangelists in the rural Churches.
4. Theological Education by Extension; this program is provided for lay people, both in the city and rural areas, who seek for more

theological education to enrich the faith of their congregations.

5. A Church Music Program is also available to help those willing to serve the Church in music.

6. Short term theological training for lay people who are the rural church leaders, such as ruling elders, deacons, church officers. These people will be equipped with theological knowledge and can return to their Churches and be appointed as acting pastors.¹⁷

Besides McGilvary School of Theology, there was a short term project which was called "The Church Development and Revival Project 1976-1978". This project was provided to give training to the local Churches in a particular area of interest selected by the Church, such as the role of church officers, Christian women's work, and stewardship of the Church. This project was completed according to the time permitted, but the ideals and ideas still remain in the Department of Christian Education in the School of Theology. This was the most effective media for the Church growth during 1976-1978. It was operated with the money that was given to the Church of Christ in Thailand by friends from outside the country for this particular purpose. The fields that this project covered were: Christian Education, Church Administration, Seminars for church leaders, Youth work, also Agricultural guidance for the rural people. It was the glory of the

¹⁷Ibid., 7, 8.

Church as its slogan "For the glory of the Church", but it lasted only three years and it had to be closed down since the Church of Christ in Thailand had no budget to continue it.¹⁸

F. THE SUMMARY AND CRITIQUE

We have just looked at the whole picture of the Church of Christ in Thailand especially its history. With this study the writer would like to share some of his reflections that, hopefully, might lead to understanding of the problems of the Church in Thailand. They will provide channels for further study in the following chapters, and might also be used as the basis for making some practical proposals in the last chapter.

The theological basis of the union of the Churches has been emphasized loosely as we can see from its statement. There are no Scripture verses written in the creed, in fact, in the denomination, each of them has emphasized some particular interest and belief which is the guideline for their ministry. It might be possible for this union of the Churches to be larger and for it to become a bigger Church in the country for more prestige. It is good to work freely without strict outline of creed or theological concept. However this is harmful to the mission of the Church itself, as the Church of Christ in Thailand does not have any concrete goals for its existence. As we can see from one of the vague purposes of the

¹⁸The Church News: The Evaluation of the Church Development and Revival Project 1976-1978, (Bangkok: Church of Christ in Thailand, 1979), 1-2.

Church of Christ in Thailand in the Constitution, Page 1, Section 2,
 "To have cooperative action to spread the Gospel of Christ as He com-
 manded, and to serve God and community, according to His will by
 being self-supporting, self-governing, and to encourage all activities
 in the Church towards the progress and maturity of the Church and its
 members."

Therefore each member Church has its own emphasis, some have
 their priority in evangelism, some in social welfare. There are many
 projects but they are without priority, which one should be first, or
 last. The local Churches go in many directions, each on its own.
 Some are very friendly with other Churches outside the United Church,
 such as the Pentecostal groups; some are very strongly against those
 groups.

There is nothing like a banner or flag raised high above so that
 everyone can see, to say something like: "This is the Church of Christ
 in Thailand and this is the way we are heading together."

Because of this, the new officers elected every four years, have no
 guidelines. They must depend on their own efforts for the growth or the
 failure of the Church rest only on this small group of people. This will
 help us to understand the structure of the Church which is supposed to be
 related to the theological foundation of the Church.

In the past, since the beginning, most of the leading positions were
 in the hands of missionaries. Since the mid 1950's, the mission work
 under the Church of Christ in Thailand has been integrated into the local
 Church.

All missionaries were called fraternal workers under the constitution of the Church of Christ in Thailand, But the integration did not turn out the way it was expected, because the Church in Thailand still depended on the Westernmissions for finance and personnel. The native leaders were not well prepared to take full responsibility. They lack experience and education. The most crucial problem has been that the missionaries brought the Good News and started the Church and provided everything, good things, with some goals in their minds. As time has passed, the situation in the Thai community has changed. It has been 150 years already, but the Church still retains the same old structure, with the same old theology and "some" old strategies. There has been no adequate evaluation made. There has been no study of what has been done and what needs to be done. It looks like the Church is trying to drive a brand new car of the 80's on the old wagon truck of 1828.

In the structure of the Church of Christ in Thailand, the district Church seems to have much power over the local Churches. The administrative structure of the Church in the district and the local Churches shows us that the district session has the authority over the local Churches. According to this structure, the local Churches have very little opportunity to exercise their autonomy and initiative. They always look to the district office or the headquarters of the Church of Christ in Thailand

for all kinds of help; financial aid, personnel, special speakers, books, etc.¹⁹ The district session has full power to order or to take the initiative over local Churches, and yet, the autonomy of the local Churches is not discouraged. However the local Churches rarely raise their voice but passively follow instructions from the district session above. This district central administrative system directly or indirectly discourages self-determination and independent desire of local Churches for progress. They think everything is "up there" in the hierarchy and the high office. Local Churches feel that they have nothing of their own but are dependent on the higher body of the Church government. The Christian Church in Thailand is the minority among the strong and powerful Buddhists. The members of the Church of Christ in Thailand are less than 25,000 out of the 48 millions population. Most of them are poor farmers from rural areas. They do not talk much in the community. Their ways of living are dominated by the strong Buddhists. Therefore this habit of not raising their voice in the community, reappears in the Church life. They think they are poor, uneducated, and a minority. They are the rural people, and whatever work or things need to be taken care of must come from the decision of the leaders from the higher level. The former treasurer of the Church of Christ in Thailand, Mr. Tawn Tipmabutr commented in an

¹⁹Samuel I. Kim, "The Unfinished Mission in Thailand" (Unpublished Thesis, School World Mission, Fuller Theological Seminary, Pasadena, 1974), 189.

interview in September 1979 to the writer that,

It should be noted that from the officers in the head offices down to the leaders in the local Churches do not yet understand their roles and functions, they do not understand even the structure of the Church itself. This problem causes errors in the decision making and carrying out the policies. But there is a sign for a better future when some of these leaders get together once in a while, to study and discuss the issue of the constitution and disciplines and orders of the Church.²⁰

It is also the influence of the cultural value among the Thai people toward the life and status of the religious leaders. In buddhism the monks are the religious leaders, and in the rural areas these people have more influence over the community. Most of the decision making rests with the monks.

The responsibilities of the laymen and the clergy are divided. We can simply put it this way that, according to the constitution, the clergy are responsible for the ministry of the Communion and teaching; and laymen are responsible for secular matters. But in fact, the responsibilities of the laymen are far more than ever expected. As mentioned early in this chapter, more than 80% of our local Churches do not have pastors, and the whole responsibility in the Church is on an uneducated, inexperienced layman. He has to teach, preach, keep the order of the Church. He has to care for both the physical and spiritual life of the congregation. There are also several laymen who participate in the higher position in the Church of Christ in Thailand,

²⁰Tawn Tipmabutr, Interview: "The Church of Christ in Thailand" (Las Vegas: September, 1979).

such as General Assembly officers, District officers, members of the administrative bodies of the Church from the General Assembly level to the local level.

There is a willingness to serve God among lay persons. The only thing they do not have is education, especially, theological education, and education on church administration. They are ready to go to work, but they are not well equipped.

There is also a problem of financial management. There was a revision of a financial management policy in 1974.²¹ This revision recommended that the Church of Christ in Thailand must have a specialist from outside the Church to examine all the records and bookkeeping of the Church. Because the Church of Christ in Thailand never had a standard for budgeting and managing finances, each Church, each institution and each department has its own way. Spending money in local Churches is done carelessly and also many mistakes have appeared in the financial management of the institutions. It seems that nobody cares enough to put this matter right, because they are all in the same condition with a lack of qualified personnel. Finances are a life-long problem of the Church of Christ in Thailand. As we all know since the very beginning the missions have provided everything for the Church. There was no plan to help the native Church to be more effectively self-supporting. It is true that money is power.

²¹Komolrat.

Whenever you have money in your hands you can ask the people to do what you want before giving them the money. The Church of Christ in Thailand was under the care of the missions over 100 years, and even after the integration the Thai Church is still unable to pull itself out of Western support. According to the discussion on the theme "Does the Thai Church Go Forward or Backward?" which was sponsored by the Payap College, November 1978, we heard this comment: Self-support was the main purpose for the Thai Church since the integration of the foreign missions in 1954. But up until now there is nothing to prove that the Thai Church is becoming self-supporting. What we see is a western dependent Church. And furthermore, we see the failure of the main projects, for instance, the Rural Life Department, that had for its purpose to improve the standard of living of the rural people. There were several programs provided such as: Soil Development Program, and Water Resource Development Program. After only two decades this project has been closed down as a failure having lost almost \$250,000. This project was supposed to help the rural people as well as the church members to be more self-reliant, and to become supportive members of the Church.²² But the Thai Church is still depending upon the Churches from outside the country. As a matter of fact, today more than half of its income (52.4%) comes from abroad, compared with 1.5% from the local Churches. The local Churches

²²Ibid., 3.

were unaware of their responsibility to give, because they always receive. Whatever they wanted for the Church, they requested and it was granted or given to them easily. They are realizing, but slowly, that the time has come when all help from the mother Churches must cease, and more and more they must take over all responsibilities alone. But to wash out all old habits is not easy. It takes time and effort. Many projects have been brought up and tried. All have failed, no matter how simple the project was.

There is also a problem from the cultural perspective which is influenced by Buddhism, as mentioned above. In each community or village they have a temple, and the monks are the religious leaders. They are responsible for the religious matters as well as the welfare of the community, including education for the children. They are responsible to find all kinds of answers for the problems of the people. These monks do not have a salary or regular allowance. They depend on the lay people for day-to-day offerings of food, occasionally, money. This influences the life in the Christian Church. Many of the Church members often think that all church leaders should be like the monks, that they should have no salary or regular money allowance for their families. They should live on whatever the people are able to give them. When the Church faces any problem they expect the leaders to give them all the answers. In fact, within this perspective there are some crucial points that show good signs for the future development. For instance, the responsibility of the lay people for the living of their leaders, and

the responsibility of the leaders for the total life of the congregation. This perspective needs encouragement and development toward the Christian stewardship.

The most important thing is education. The Church needs education. The church members must be taught. They should be guided in their thinking and learning, so that the willingness to give and the willingness to serve God will develop strongly.

Therefore the educational work is urgent and needed. As was mentioned earlier in this chapter the biggest problem of the Church is the inadequacy of the educational programs for the church leaders at every level. This problem involves the lack of personnel to teach, suitable programs, time, money and energy. And the worst of all is the attitude of the Thai people, including Christians, toward theological education or any religious education. Because in Buddhism those who are trained religiously are only monks, the devoted man who closed the door toward secularity, this attitude exists in Christianity too. Theological education is a deadend for the future in Thai society, risky and low paying. This attitude discourages many young people who want to come to the ministry. They must think twice if they become church workers, they do not want to be like Buddhist monks. They will want a family and be responsible for them.

Another problem is that there is no functional body responsible for the finding, choosing, training and commissioning the right persons for the right positions. One of the problems of the personnel administration is that there is no serious consideration before placing somebody in some positions.

CHAPTER III

THE STUDY OF CHURCH MANAGEMENT

A. THE CHRISTIAN INTERPRETATION OF MANAGEMENT

1. The Mission of the Church.

It is important to clarify the subject before we go into a deeper study. When we study church management or church administration we should ask in the first place, "what is the church management?" There may be many definitions concerning this field, but one the writer finds has more significant meaning than many others. From his book, "Purposeful Church Administration", Alvin Lindgren says it this way.

Purposeful church administration is the involvement of the Church in the discovery of her nature and mission and in moving in a coherent and comprehensive manner toward providing such experiences as will enable the Church to utilize all her resources and personnel in the fulfillment of her mission of making known God's love for all men.¹

We can see that the major concern of the administration of the Church is the fulfillment of the mission of the Church, to make the Church be as it should be. Administration should be concerned with every aspect of Church life and seek to coordinate every experience toward one unified purpose. This requires the involvement of all members of the Church in some administrative responsibilities.

¹Alvin J. Lindgren, Purposeful Church Administration (New York: Abingdon Press, 1965), 60.

They must understand the nature and the mission of the Church, and must be involved in making known God's love to all men. That is why the Christian Church was called and was chosen for the purpose of making known God's love. The divine task belongs to all members of the chosen community.

As a result from the study of the previous chapter we see that the Thai Church is faced with many difficulties concerning Church management. Some of the Church members may complain about the financial problems, the lack of sufficient support by the local congregation, lack of needed workers or qualified leadership, and poor Church attendance. The Church leaders are so overwhelmed with many little problems that they are unable to focus on the larger question, "Why does the Church really exist, and what is it trying to do?" Most of their time is spent in these little problems. In this chapter we are trying to look at the field of church administration in which we hope to find the insights that will be helpful for the improvement of the administration of the Church in Thailand. The first matter we are going to deal with is in the area of the Church's mission.

The Thai Church suffers from the lack of a consciousness of its mission and is not aware of it. While many Churches are having great difficulties trying to solve their practical problems, they are unaware that behind these problems are questions of mission which they have never asked. They may increase activities in their church programs, to find each activity adds its own problems and purposes. Every local

Church needs to stop and ask these questions, and must try to answer them: "What we are trying to do? And why? Where we are heading?"

A sense of mission focuses on an awareness of direction, purpose, and reason for being, all of which are very crucial for the existence of the Church. The mission of the Church becomes the standard of measurement for all activities.² The Church may have problems concerning leadership, finance and so on, but these problems cannot be solved unless the Church has, first, the consciousness of its mission. The Church exists not only to maintain its institution or status quo but it must move forward in some certain direction and keeps a certain purpose for being in mind. Every Church needs to face the question of mission specifically intentionally. "Why and how is it in Christian ministry at this designated time and place?" And every Church must not only ask the question but answer it, "What it proposes to do?" Every part, every organization within the Church must be clear as to why it exists and what it expects to accomplish.³ It is very crucial for the growth of the Church that everybody involved in the Church have the same clear picture of its mission. Lambert explains that the Church that grows and is fruitful is the Church that plans for its future development, and sets its goals clear to every member. Therefore goals are very important to the growth of the

²Ibid., 35. ³Ibid., 36.

Church. If a Church does not have goals it may not go anywhere, because it does not know which direction it should take, what kind of work should be undertaken and done. The Church has its mission and this mission is the goal of its existence. But the problem of the Church is that the members do not have a clear understanding of their own mission. Whenever the Church has its own clearly stated mission, individuals will be able to commit themselves to the Church because her purposes coincide with their own.⁴

We must realize that every person, individually, has intentional goals for his or her own life. When they became members of the Church, they carry with them their own reasons for being Church members. They have some certain expectations, some purposes, and energies to join the Church. These expectations, purposes, and energies are different, they do not focus on the same target. Therefore it is the responsibility of the Church to put them on the same track, moving in the same direction. It can be done only when the Church has a very clear picture of its mission and goals.

As for the Thai Church, what is our mission in Thailand? Often we do not ask this question and we do not have an answer. The Constitution of the Church of Christ in Thailand mentions the purposes of its existence as the agent of the Lord Jesus Christ as follows:

1. To unite all Christians in Thailand into one body. This purpose

⁴Norman M. Lambert, Managing Church Group (Dayton: Pflaum, 1975), 2.

literally means to bring together the Thai Christians into one body which is called "The Church of Christ in Thailand."

2. To have a cooperative action to proclaim the Gospel of the Lord Jesus Christ and to serve Him and the community by being self-supporting, self-governing, and to encourage all activities in the Church toward a progressive maturity.⁵

These purposes are about three decades old and it seems that they are not relevant to the present existence of the Church. They need to be revised. For this revision we must start from the question, who are we, and where are we? To these questions we would have to answer like this: We are God's chosen people, we call ourselves 'Thai Christians.' Our Church started in this country 150 years ago, and yet we have grown very slowly. We are now only .06% of the population of the country. But God has equipped us with His blessings which are shown in the Church life. We have several dedicated personnel and well-educated people. We also have other materials such as money, time, and so on. But the sad thing is all the materials are not being used properly for the growth of the Church. We seem not to know how to utilize our raw materials for the benefit of the Church life.

The next step we should ask ourselves is where we are heading? The answer should be like this: With all of our efforts we are going to bring

⁵Kosol Srisang, The Institution of the Church of Christ in Thailand (Bangkok: Charsen-Dharm Press, 1970), 1.

the Gospel into the life of the Thai people within their culture and their environment, to bring them to accept Christ as their Savior, that they may live under His loving grace, and make our community a Christ-centered community, and they may also become God's chosen people to take responsibility to do God's work among all mankind.

Before we deal with the mission of the Church, it would be helpful for our understanding to define the meaning of the Church and the world or community to which the Church is giving its services. Without this definition, it is impossible to define adequately the work of the ministry for which the Church is to prepare itself. According to H. Richard Niebuhr in his book "The Purpose of the Church and Its Ministry", he defines as follows:

The Church is not only human community directed toward the divine reality; its uniqueness lies in its particular relation to that reality, a relation inseparable from Jesus Christ. It is related to God through Jesus Christ; first in the sense that Jesus Christ is the center of this community directed toward God; the Church takes its stand with Jesus Christ before God and knows Him with the mind of Christ. Secondly, in that situation there is made available to it, or revealed to it, a characteristic and meaning in the Object-the divine reality-unknown of a God who is Father and Son and Holy Spirit.⁶

The Church is a community of memory and hope, sharing in common memory not only of Jesus Christ but also of the mighty deeds of God. It is also a community of worship. Its goal which is to bind all members toward one God the Father, Son, and Holy Spirit. The Church is one as a unity body, yet also many. It is pluralism moving toward unity and a

⁶H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper & Row, 1977), 20, 23.

unity diversifying and specifying itself. It is a figure as we find in the New Testament, a body with many members yet none of which is the whole by itself, but in each of which the whole is symbolized.

This Church is in the world, to serve the world according to the will of God. This is the world in which Jesus Christ comes and to which He sends His disciples to serve. Therefore this world is the community to which the Church addresses itself with the Gospel, to which it witnesses of what it has seen and heard in and through the divine revelation, in order to invite them to participate in this new experience.

Now we come to the question we all ask, "What are the ultimate goals or objectives of the Church in the community?" The goals or objectives of the Church may be stated differently according to its particular function in the community. The multiplicity of goals corresponds to the pluralism in the Church which made up of many members, each with its own function, for God Himself is complex in His unity. If there is multiplicity of the goals of the Church, we may as well ask this question, "Is there any single ultimate goal in which all other goals are subordinates?" No matter how many goals or objectives of the Church may be directed, there must be one that can hold all together. Richard Niebuhr concludes that the ultimate objective of the Church in its mission to the world is to increase among men the love of God and the love of his neighbor, on the basis of our Lord's commandment, "... You shall love the Lord your God with all your heart, and with all your soul, and with

all your mind. . . And you shall love your neighbor as yourself." (Matthew 22:37, 39). In the language of Christianity the love of God and the love of neighbor is both "law" and "gospel".⁷ This is the requirement for the Church to accomplish, given by the Determiner of all things and the Giver of His Beloved Son.

The purpose of the Gospel is not only for us to believe in the love of God, but more important is to love Him and our neighbor. That is to say we have to express this love in our actual life situation rather than to talk about it. Faith is God's love toward man is made perfect in man's love to God and his neighbor. We received our faith in God's love from Jesus Christ, and that enables us to respond to his love in our part, namely, to love God as well as our neighbor. The love of God and neighbor simply can not be separated.

Niebuhr is certainly right by pointing out that this kind of love should include at least these attitudes and actions:

Rejoice in the presence of the beloved, gratitude, reverence and loyalty toward him. Love is rejoicing over the existence of the beloved one; it is the desire that he be rather not be; it is longing for his presence when he is absent; it is happiness in the thought of him; it is profound satisfaction over everything that makes him great and glorious. Love is gratitude; it is thankfulness for the existence of the beloved; it is the happy acceptance of everything that he gives without the jealous feeling that self ought to be able to do as much, it is a gratitude that does not seek equality; it is wonder over the other's gift of himself in companionship. Love is reverence; it keeps its distance even as it draws near; it does not seek to absorb the other in self or want to be absorbed by it; it rejoices in the otherness of the others; it desires the beloved to be what he is and does not seek to refashion him into replica of the self or to make him a means to the self's advancement. Love is loyalty; it is the willingness to let the self be destroyed rather

⁷Ibid., 33.

than that the other cease to be; it is the commitment of self by self-binding will to make the other great.⁸

The increase of this kind of love toward God and neighbor in us is the authentic purpose and the hope of our Church ministry through our preaching the Gospel; of all our church organization and activities, such as, outreach and social concern.

It is ideal for the Church to have its mission goals clear to every member, but goals alone cannot make any difference unless the Church has an adequate processing system to move from where it stands toward the end of its expectation. There are many systems available but not every system or theory that can be used will fit the situation of the Church in Thailand. Lindgren has suggested in his book "Management for Your Church," a new theory that will be very productive and meaningful to the Church as an organization. This theory focuses on the accomplishment of the overall objective of the organization, and possesses a sufficient boundary to distinguish it from its environment. This system is comprised of:

1. Input system, that is the raw materials from its environment, such as, new technologies and methods, money, hired personnel, and other materials. These materials the Church needs to survive and carry on its activities. These inputs are available, but they are useful for the Church mission only when the Church recognizes them, does not ignore them, and makes use of them.

⁸Ibid., 33-35.

2. When the raw materials are available the next step that the Church needs to have is the transforming system, or the system of how to make use of the raw materials. This is the most important part of the organizational system. It is the means by which the Church transforms its⁹ raw materials into its desired results, such as conversion, spirituality, social services, and the trained lay workers. Any Church that does not have this system is just like a dainty person or a person without a digestive organ that soon will die even if he lives among all kinds of good food. This transforming system functions to receive the raw materials which the input system gathered from its environment, to transform and integrate them into the Church programs. Within this transforming process factors which are very important to the life of the Church.

The theological - mission purposes have to do with who the Church is and what its ultimate aspirations are? As mentioned above a sense of mission focuses on an awareness of direction, purpose, and a reason for being. Before the transforming system can transform the raw materials for the use of the Church programs it must have these theological-mission purposes. So that it can provide a proper ingredient for the particular purpose. This is what we are talking about in this part.

This transforming process also has the structure or the organizational structure and processes which the Church uses to accomplish its theological-mission purposes. These structures are the combination of

⁹Alvin J. Lindgren and Norman Shawchuck, Management For Your Church (Nashville: Abingdon Press, 1977), 35, 36.

human, phsycial, and spiritual resources, the political structure and polity of the Church, and the process the Church uses to conduct its affairs.

3. Another part of an organizational system is the output system.¹⁰ It is the system by which the Church sends out parts of its energies and resources, such as money, people, and programs, that have been transformed in order to influence its environment or to support other organizations or courses. This output system of the Church is based on the Scriptures as it says, "For if you give, you will get. Your gift will return to you in full and overflowing measure, pressed down, shaken together to make room for more and running over. What measure you use to give - large or small, will be used to measure what is given back to you." (Luke 6:38) If the Church does not give or does not have an output system but keeps all resources for itself, sooner or later such an attitude will destroy itself.

This organizational system is the way that keeps the Church alive, it is the way to express and perform its mission. We all accept that the Church that has no goal or mission is not a Church. We must also accept that for the Church without planning, the goal is only a dream that never comes true.¹¹ It is important to translate goals into action.

¹⁰Ibid., 36.

¹¹Marlene Wilson, The Effective Management of Volunteer Programs (Boulder: Volunteer Management Associates, 1976), 81.

By the proper action the goals or mission could be accomplished. Therefore the goals or mission of the Church is a clear statement of purpose, timing, and resources that are universally understood.¹² There must be a clear understanding of the end to be achieved so that all people or organizations involved know and accept them and there must be a wisdom in selecting the best and the most effective channel to accomplish these ends.¹³ Gore, almost a century ago has put it this way, "Mission of the Church is the carrying out, in its full scope, of the mission of the Christ, 'as my Father has sent me.'"¹⁴ The Church must know itself as the servant of the Lord, and has been commissioned by Him to exist in the world to proclaim His Good News, and to do His work among men as the Lord Himself has done. The mission of the Church is to provide the opportunity and atmosphere for God self-giving love to be experienced by persons within its fellowship and through them to be communicated to the world.

2. The Theological Motivation.

We have discussed the Church need of a sense of mission focus on an awareness of direction, purpose, and reason for being. We come across another question, "Why does the Church need a sense of mission?"

¹²Philip Selznick, Leadership in Administration (New York: Harper & Row, 1957), 66.

¹³Paul W. Milhouse, Enlisting and Developing Church Leaders (Anderson: Warner Press, 1946), 19.

¹⁴Charles Gore, The Mission of the Church (New York: Charles Scribner's Sons, 1892), 4.

or "What is the motivation?" To answer the question we must go back to the great commission of Jesus when He told His apostles to "Go into the world and make disciples." Lindgren acknowledges that the Church ought to be whatever God intends it to be.¹⁵ The intention of God for the Church can be found only in His Scriptures. We see from the Old Testament that Israel was God's chosen people, and thus God also called the Church to be His new Israel, His chosen people, His chosen community. Therefore the Church is of God. It belongs to God, it exists because it is God's will. He intended that the Church exist because of His love, as we see in Deuteronomy 7:7-8a, that God loves Israel, "The Lord did not set His love upon you, nor choose you, because ye were more number than any people; for ye were the fewest of all people: But because the Lord loved you. . ." Therefore He called them out to exist. And because His grace the Church comes into being. It is out of His love that He created a relationship between His and His people. From this relationship God puts the Church in a special situation in order to do His will. The Church was chosen to do God's will on earth.

Now therefore, if ye will obey my voice indeed, and keep my covenant, ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. (Exodus 19:5-6a)

The Church as a new Israel was chosen to be His instrument of His love, to be a kingdom of priests through whom God's love for all mankind is to be made known.

¹⁵Lindgren, 35.

We find also in the New Testament in the Book of 1 Peter 2:9ff, that the Church is true Israel which refers to Exodus 19:4-6 as mentioned above,

Ye are an elected race..., a royal priesthood..., a holy nation..., a people of possession..., that ye may show forth the excellence of him who called you out of darkness into his marvelous light.

We as the Church, function or exist today in this troubled world not because of our will to do, but because we hear God's word and His commission to us to do His will; and because we believe that by the guidance of the Holy Spirit we are able to do the tasks of His chosen people, to be the light of the nations which the old Israel had failed; and because we are anointed by the Holy Spirit to be His royal priesthood, (Revelation 1:6; 5:10; 20:6). God is the one who initiates the work, He is the one who chose His people, it is His intention and acts to make known His love to the world. And we as the Church, His chosen people, are to respond to His call to carry on His intention and His work in the world.

The Bible assures us that we are not alone any more, we are Christ's body, and He is the head, the chief, the cornerstone, He is a source of life and power to accomplish our tasks, and we must utterly depend upon Him. Lindgren calls the Church as a "continuation of Christ's ministry." If the Church is the body of Christ, and He is its head, therefore the Spirit of Christ continues to work through the body. It is the means of the work of God in the world. Lindgren also says,

Therefore the mission of the Church is to provide the opportunity and atmosphere for God's self-giving love to be experienced by persons within its fellowship and through them to be communicated to the world... Christian must be a loving fellowship. To be baptized in Christ is to become a part of the brethren, (Romans 16:14; 1 Cor. 8:12; Gal. 6:1; Col. 4:15) and we are the members of the household of God (Eph. 2:19)¹⁶

The famous verse from the Gospel John 3:16 "For God so loved the world that He gave His only begotten Son . . . ,", is the foundation, the solid ground for the Church being as the loving fellowship, the Church being is not generated from its own will, but because God loves us first therefore we also love. We share our love with others because God gives His love to us. We commit ourselves to Him for the fulfillment of His mission, as in 1 Peter 2:9 we notice these words, that all believers must "declare the wonderful deeds of him who called you out of darkness into his marvelous light. . . ." Our commitments must be made and kept meaningful. The more we receive, and live our lives in God's love, the more we must continue and increase our services. In the field of Church administration there is a principle to make known God's love: that is the Church must have its goals and principle. These goals will secure understanding of a commitment to the Christian faith, leading the congregation toward an ever-deepening commitment to Christ; to coordinate all experiences and activities so that they are mutually supportive of one another, as well as the common mission of the Church; to see every aspect of the Church life as opportunity to

¹⁶Ibid., 50, 53, 55.

minister to persons; to understand the surrounding culture and to communicate effectively to it. Or the Church must find ways of communicating its message meaningfully to the culture in which it finds itself; to involve all members of the Church in the work of a ministering community.¹⁷

The progress of the Church or the fulfillment of its mission in the area mentioned above, waits upon people who understand and accept the responsibilities of Christian discipleship and who enter into a partnership with God to attain the purpose of His kingdom. These people must have these clear and vital elements: a recognition of God's ownership of all materials resources and of man himself, including time, talents, efforts, influence, and income; and a sense of responsibility for the use of all things over which man has control in partnership with God, who is the owner.¹⁸

To be successful in the mission of the Church, Anderson uses the word 'identification with' as a relationship between the sending Church and the receiving Church in the missionary enterprises. This which can be applied for the Church in Thailand when it tries to bring the Gospel to the Thai people. To understand its deeper implications, Anderson suggests that we as the Church, must seek to understand the pattern set before us by Jesus Christ our Lord.

¹⁷Ibid., 84, 85.

¹⁸O. L. Shelton, The Church Functioning Effectively (St. Louis: Bethany Press, 1958), 109.

First of all the Church must learn to obey God as it is saying in Psalms 40:6 "Thou hast given me an open ear." In this word the psalmist reminds us that for the identification with the will of God in any situation what is required above all else is the ability to listen - listen to God and listen to our fellowmen, the external practice only does not count, such as the ritual and the form of worship . But the obedience to the will of God is, of course, crucial for the Church when it identifies itself with its fellowmen. We bring the Gospel to the people, we give our services to the community is not our will but is God's will.¹⁹

Secondly, we found in II Corinthians 5:21, Christ identified Himself that He "might become the righteousness of God". Our goal in our service is that we may become the righteousness of God. This is our ultimate goal of Church mission. But to bring our fellowmen to God will be accomplished only when we identify ourselves with them, among them, not as the righteous ones or from the higher class or higher level than they are, but as the redeemed sinners as they also will be. A verse in Ezekiel says, "I sat there overwhelmed among them." (Ezekiel 3:25). That is to say to sit with men where they sit. The difference is only that we have accepted redemption and we are seeking our fellowmen to accept it for their own. We have received grace from God and we are seeking our fellowmen to receive it too.

That is what it means to us when we say that we are doing God's

¹⁹Gerald H. Anderson, (ed.) The Theology of Christian Mission (New York: McGraw-Hill, 1961), 235, 236.

mission in Thailand. We receive God's grace of redemption, that He redeemed us from our sins, and we obey His will to bring our fellow-men to His, and to do His will too. Anderson says that,

The Church is the redemptive fellowship which exists in the world for the sake of believers. But it exists not only for the benefit of those who are properly related to Christ. It exists also for those who are not properly related to him. It is a witnessing fellowship living in the world for the sake of the world. The motivation of the Church as the bearer of the Gospel derives from the nature of the body, the command of the risen Lord to go, the love of Christ which constrains his people, and the moral, physical, and spiritual needs of the world."²⁰

As the Church is approaching the goals of its mission with a strong sense of its commitment and with a good understanding of the surrounding cultures and an attempt to develop effective communication with these cultures, one important thing is that the Church needs to be reminded that it carries on the mission as God's partner; it is also the body of Christ; the people of God; the messianic community animated by the Holy Spirit. The divine initiative is therefore at the root of the ministry as it is at the root of the Church.²¹ This recognition helps the Church to facilitate its resources more meaningfully, and to strengthen and sustain itself by the power of the Holy Spirit. It is the Holy Spirit that makes things happen, that motivates us in our commitment. We must therefore, depend on His sustaining power and His guidance as we move toward our goals.

²⁰Ibid., 248.

²¹Andre Lemaire, Ministry in the Church (London: SPCK, 1974), 19.

B. THE PERSONNEL

After the Church has its mission clearly and vitally transmitted to all its members, it then needs the involvement of all members, especially its leadership personnel to carry out the mission plans in their fulfillment. When we discuss the administration in the Church we can not escape the importance of the people involved. There are, of course, many factors involved in good administration; one of the most crucial being personnel. This project will deal with the role of leadership in the field of Church administration. This leadership will include clergy and lay people, both professional and volunteers. The writer will make a study of the characteristics of leaders, their understanding of the mission of the Church, and their training and responsibilities.

It is essential to give definition and clarification of what and who the leaders are before we explore the matter of their understandings, training and responsibilities.

Mark 10:42-44 gives the idea that leadership is a serving function. "...whosoever will be great among you, shall be your minister: and whosoever of you will be the chief, shall be servant of all." The leader is a person who will serve the people. As he is serving the people he also must be a person who has something to offer, to contribute to the group. He must be a person who takes initiative and elicits response from the group. He can not lead and serve the people unless something in him draws response from something in the group. No matter what

office a person holds or how much initiative he has if the group continues on its way without being affected by him that person is not a leader. Accordingly Powell in his book, "Managing Church Business Through Group Procedures" suggests at least four kinds of leadership that we should look at:

1. A firm leadership.

The designated leadership controls everything under his power. He controls decision-making, assigns tasks to the members, and is always the center of the conversation in most of the meetings. He is the one who sets goals and plans for the future development and announces them to the members only when he feels it will help. He acknowledges himself as the one who knows more than everybody else. He has full authority, and he appears to be outside and above the members.

2. A firm-friendly leadership.

The leader is the one who controls everything, such as major decision-making, choosing the tasks for the members, setting goals for future plans, and meetings. The only way this type of leadership differs from the first type is that he expects the approval from the members when he thinks it will help. He may let the members participate and initiate under his guidance according to the discipline of the group. He acts more like a father rather than a boss.

3. A free leadership.

This is another extreme from the first type of leadership. The leader is outside the group and serves as a resource person. The decision-making, planning, the initiative, the responsibility, and the authority rest upon the members of the group, whosoever is available and willing. He is a "good fellow" to the group.

4. A shared leadership.

This type of leadership combines the characteristics of the other kinds of leadership. The decision-making is shared by the leader and the group members. The leader is responsible to the group. He takes an important part in the meeting but it is open for others to participate and initiate. He does not set goals and plans by himself and announce them to the group. He encourages the group to set goals and plans²² for the future development. He acknowledges that other members also know something and have something to contribute. The authority rests in the group of which the leader is an active member.

Powell explains that at times a group needs and wants someone to insist on order, to lay down the law, and initiate action. When a leader of this kind senses this need, he is willing to play this role. On the other hand there are times when a group needs and wants freedom to think and interact, and this type of leader is able to allow such laxity.²³

²²Robert R. Powell, Managing Church Business Through Group Procedures (Englewood Cliffs: Prentice-Hall, 1964), 132.

²³*Ibid.*, 137, 138.

Whyte calls this kind of personality "a well-rounded man", who is the one who does not think up ideas himself, but mediates other people's ideas, and so democratically that he never lets his own judgment override the decisions of the group. He must be attentive and receptive to ideas of his followers, and adjust his own accordingly.²⁴ He is flexible, and also aware of forces in himself, forces in others, and forces in the situation. He must be an honest person in dealing with those he leads.²⁵

It is interesting also to observe the theories of administration concern with the leader, his roles and responsibilities. These theories appear in a book written by Peter F. Fudge, "Ministry and Management." In this book he introduces the following theories:

1. Traditional theory.

In this theory the leader has his place among the elite elders, the wise and the sacred; His task is to maintain the²⁶traditions. He is a living example and expression of tradition. Decision-making is virtually a continuous process whereby the tradition is maintained.

2. The charismatic theory.

A leader is typified as one who "pursues an intuition" which is

²⁴William H. Whyte, Jr., The Organization Man (New York: Simon & Schuster, 1956), 135.

²⁵Warren H. Schmidt, The Leader Looks at Leadership Dilemma (Washington: Leadership Resources, 1961), 2.

²⁶Peter F. Fudge, Ministry and Management (London: Tavistock, 1970), 137.

sometimes in the form of inspiration, a flash of enlightenment, or a revelation. He is a kind of prophetic leader that the followers are drawn to for their inspiration.

3. The classical theory.

In this theory the organization is conceived of as a mechanistic structure on the line of a pyramidal organization chart. The person at the top, or a leader, is the vital figure in the organization since its activities depend on his direct control. The decision-making is expressed as orders which are issued to the subordinates or the group members. The members then are subject to coercion; their response is that of obedience to instructions from a leader, and it springs from their recognition of the legal authority of the superior.

4. The human relation theory.

Those who have common interests would form a group. The organization is conceived as a network of personnel relationship within and between groups. The initiative is from within the people and it finds its expression in the activities of the groups. The leader does not have to push or direct. He seeks to create the atmosphere which will induce people to participate and to express their feelings. He helps to draw out of people what is within them. He prepares the way for them to find the fulfillment of their inner desires. The decision-making process is essentially that of coming to a common mind within a group, a continuous process by which the deepest feelings in people

can be made articulate²⁷ and given expression.

5. The systemic theory.

This theory may be described as complete entity which consists of the sum of its constituent parts, which parts retain their own identity although they are interdependent.²⁸

The leader has to clarify the purpose continually and to interpret the changes in the external world to enable the whole system to respond in this context. This response comes from the commitment of all the members. The leader is also responsible for interpreting the internal changes for what they truly are.

The leadership mentioned above are those who are responsible for the life of the organization as its leaders, administrators or officers. These people in any type of organization are professional and volunteer workers: The professional, in a general organization, is the one who serves as executive director, who carry over-all responsibility for the agency; the sub-executives or assistants, who carry responsibilities which have been delegated to them; program directors, director of case work, heads of departments who give leadership to services and programs in their assigned areas; directors for regional, districts, branches, centers whose duties may be related to a specific geographical territory. In the Church these professional leaders are the clergy

²⁷Ibid., 137, 138. ²⁸Ibid., 138.

or the pastors and ministers, and those who have been trained for specific services in the Church. These professional Church workers bring these contributions along with their services: Special training-knowledge, insights, skill in working with individuals and with groups, knowledge about Church traditions and experiences, and alertness to community and other special needs, abilities to help others become aware²⁹ of them and skill in helping them to meet them satisfactorily; special experience and skill in working with other organizations in the community. The common responsibilities of these professional Church workers are mostly along this line: To carry out the plans and programs in the life of the congregation with the efficiency of a skilled executive; attending many meetings outside the congregation connected with community affairs; assuming the financial success of the Church, including building funds and local budget; maintaining a favorable public relations response within the congregation and community both to the Church as an institution and to themselves as the leaders; leading the Church in building and property improvement ventures. They also run the efficient offices with prompt correspondence, accurate records and statistics, prompt reports to superiors, frequent mailings and an efficiently managed staff, giving leadership to projects beyond the congregation; encouraging activities in different groups within the Church; securing the right leadership to move any program in the Church; and

²⁹Ray Johns, Executive Responsibility (New York: Association Press, 1954), 56.

also functioning as a personal expert within the congregation.³⁰ These people are employed and devote full time to their assignments and bring special educational preparation and experience to their tasks.

The volunteers in administrative leadership are: agency presidents or board chairmen, vice presidents and other officers, the chairmen of key committees, and board members. They serve the Church from the official offices of elders and deacons, counselor, members of the executive boards, members of many committees. They do not receive salary and are elected and appointed to the positions they freely assume. They devote part time to³¹ these duties. They represent the community expressing its wishes with regard to goals, policies and services.

The Church is not like an ordinary organization, it is an organization that is bound not only to men but also to God. It is concerned with the relationship between man and man, and between man and God. The leadership of the Church organization is similar to that of the general organization plus their response to God's call, and the commitment to such calling with the dependence upon God's guidance. The Church members are a group of people working together to fulfill their task. In the process of carrying on the mission, the need to solve the problems, make the decision on several matters, set up goals and plans

³⁰Lindgren, 24, 25.

³¹Harleigh B. Trecker, New Understanding of Administration (New York: Associated Press, 1961), 97.

for the future development, and provide services, they need good leadership, someone who can lead them to get their work done. This leadership must be well-trained and must have particular competence to enable them to fulfill the tasks. This kind of leadership requires a higher sense of values of intelligence and dedication than is expected of most people.³² As for the lay people, both professional and volunteers, they also have responsibilities that they must recognize and carry out accordingly: They should minister to one another within the fellowship of the Church. Their interpersonal relationship will always strengthen one another in carrying out the Church mission. As they work and relate to each other they can have a renewing and stimulating influence upon one another. By their services they strengthen the Church to become a real redemptive Christian community. They bring with them into the Church service valuable contributions, such as, knowledge of the community, its needs and attitudes; informal representation of their groups in the community,³³ or in the agency itself and their special abilities and their experiences.

There are also certain functions for their leadership that grow out of the needs of the congregation as we see in Acts 14:23. We find that the Church had appointed elders in the Church. Therefore the Church has set the qualifications for these functions as we can find also in Tim. 3:1-7; Titus 1:5-9. The purpose of this was to develop the spiritual life of the Church to "take care of the Church of God", "give instructions", "confute", "labor in preaching and teaching", to "tend the flock

³²Rudge, 24, 25. ³³Johns, 55, 56.

of God", "to be example to the flock", to "hold to the faithful word", to "bear rule" and to "help the weak."³⁴

The spiritual growth of the members of the Church depends on these functions. The Church should be an effective instrument for God's purpose and members of the Church should grow in grace and in knowledge to enable them to influence the world through their vocational and personal lives. Bishop Ralph Alton said in his address to the East Wisconsin Conference of the Methodist Church in May, 1961, as quoted by Lindgren that,

The effectiveness of the Church is not to be measured by what happens to it as an institution, but by its impact on society. Those who are responsible for Church administration must always remember that their responsibility is not to do the work of the Church but to provide experiences that will involve the whole Church in moving coherently and comprehensively toward an effective Christian witness. Sound Church administration requires, therefore, a recognition of the principle that laymen must be motivated and equipped to apply their talents to the life and the work of the Church.³⁵

Henry Albers confirms that "the responsibility of the superior is to direct behavior into channels that promote the achievement of organizational and developmental goals."³⁶

Clergy alone or laymen alone can not accomplish the Church mission in the world as God's effective witness. The Church organization will only be effective when it has unity of administration. Together, clergy and lay people, both professional and volunteer workers

³⁴Shelton, 25. ³⁵Lindgren, 188, 181.

³⁶Henry H. Albers, Principle of Organization and Management (New York: Wiley, 1966), 557.

should have an inter-relationship with one another as they work toward the goals. Christian fellowship is the crucial means for the growth of the Church: fellowship among the leaders, fellowship between the leaders and the Church members, fellowship between God and His people. Christian love can not be experiences in a man's life without sending his forth as a witness to give God's love to others. Christian fellowship thus binds the Church together as a witnessing community to the world, because the Christian Church is a community in a process of being redeemed. At the same time it is a fellowship through which the redemptive love of God is expressed to redeem others.³⁷

It is the task of the leader to show forth God's love and Christian fellowship and extend it to the Church members, thus leading the members of the Church to perform God's loving mission to the world. Because of the work of the leader, the Church members will become better servants of God to work together as a united redemptive Christian community (I Cor. 12:5-7, 12, 27). To provide such able leadership requires some qualifications for a leader. He should be a self-confident, well integrated, emotionally stable individual. He should be one who really has a desire to lead the people in any particular situation. He must be well acquainted with the Church, its values and goals. He is also a warm, sensitive and sympathetic person, able to help members in a practical way.³⁸

³⁷Lindgren, 57.

³⁸Murry G. Ross and Charles E. Hendry, New Understanding of Leadership (New York: Association Press, 1957), 59.

To be a capable leader to lead Church members to serve the community, a leader must have a motive of service which is demonstrated in Jesus Christ as He once said, "I am among you as he that serveth" (Luke 22:27). He lived with people as a leader and yet He served them, and taught them how to serve others. The great leader is the one who serves best. The word we can use for a kind of leader in this dissertation is "administrator", this word comes from the Latin word which means "the person who serves." The leader also should be a sincere person, free from pretense, and dependable. He should be strong physically and in mind and heart. He needs an abundance of energy, and yet he must be meek and humble. When faced with hard and not very promising things as he is carrying out tasks as a leader, he should be courageous, enthusiastic and patient. In his encounter with his Church members he should know them individually, both by name and by sight as much as possible.³⁹ Lindgren urges that the leader should have effective communication with his members, the deeper his understanding of persons and the closer his relationship to them, the more effective he will be. And also the nearer he personifies the message of Christian faith in his relationships, the more receptive the people will be to that message and to his leadership.⁴⁰ The leader should take very good care of himself, but never neglect others. Sometimes he spends too much of his time in one thing, for

³⁹Milhouse, 60, 61. ⁴⁰Lindgren, 90, 91.

instance, a pastor who spends much time on sermon preparation and gives little time to visit his congregation.⁴¹ Understanding others is very essential for his services. Social understanding and the ability to get along with others will arise from his personal relationship with them.⁴²

The most important thing for the effective Church leader is that, he should not forget that the progress of the Church waits upon people who understand and accept the responsibilities of Christian discipleship and who enter into partnership with God to attain the purpose of his kingdom.⁴³ He should also not forget that, his wisdom, his strength and inspiration come only from his relationship to Him who is the source of life. Bower says that he should be spiritual. No man can serve satisfactorily as a channel God's message if he does not have the inner resources and deep personal experience with Christ.⁴⁴ A total personal worship experience is essential for such a leader. A prayer and personal daily devotion will be so much part of his own life that he may speak with the authority of experience when he seeks to deepen the devotional life of others. Besides his personal daily devotion and worship, he also needs continual study if he is to lead others into the increasing understanding of Christian faith. So his own insights into the meaning of the Gospel will be clearer and

⁴¹Albers, 70.

⁴²Robert K. Bower, Administering Christian Education (Grand Rapids: Eerdmans, 1964), 101.

⁴³Shelton, 109. ⁴⁴Bower, 101.

continually growing. And this requires vigorous and regular study.⁴⁵

The leader should possess the necessary capacities for becoming a leader. The only way to obtain these is by being an educable leader.⁴⁶

After we have studied the characteristics of the leadership, we need to study their understanding of their role in the Church. To know oneself, who one is, is not enough to perform the tasks for which one is responsible. One must have some certain understandings of the Church and its mission. The first understanding is to know and understand that the Church is the body of Christ; the people of God, the messianic community animated by the Holy Spirit.⁴⁷ An effective leader should ask himself before he is ready to lead his members. "What is the goal of the Church?" What is the ultimate goal of this messianic community, that he is to serve?" What are its service areas?" "What means are available to help in reaching the goal?" "How can all available resources and leadership be utilized in a coordinate and comprehensive movement toward the goal?"⁴⁸

They should have knowledge about Church history as well. They need to have a clear understanding about its philosophy, values and beliefs. The leaders should know and understand the ways they can implement the mission. They should also know what resources are available for utilization and what additional resources are needed.

⁴⁵Lindgren, 91. ⁴⁶Bower, 102. ⁴⁷Lemaire, 19.

⁴⁸Lindgren, 23, 24.

They should have a clear picture of its policy, procedures, and programs. They must be aware of weaknesses of the Church and its shortcomings and be conscious of the points where improvement is needed. Not only should leaders have an understanding of the Church, its mission, and its values, but they also should have an amount of understanding of the forces which are operating in the community where the Church exists and belongs to: The history of the community⁴⁹ and forces at work; economic development; cultural concerns, ethnic or other special population characteristics; the basic structure of the community and the purpose through which that community goes as it makes its decisions, are all valuable items of information.

When the leader understands the nature of the Church, its mission, its goals and values, and also the environment or the community of which the Church is a member, he needs also to understand himself. He is an administrator of the Church. As a leader who is supposed to serve the Church as an administrator he should know his tasks.⁵⁰ The leader fails as he performs his role if he lacks an adequate understanding of his own tasks.⁵¹ He should begin his service with these basic questions that are essential for the administrative judgment concerning the task or assignment.

1. What is the task? Policy making? Procedure formulation? The nature of the task must be defined and understood.

⁴⁹Trecker, 29, 30.

⁵⁰Lindgren, 23.

⁵¹Selznick, 22.

2. Whose task is this? Some are his to perform, others need to be assigned to the appropriate group.
3. When should this task be done? How should it be carried on in relation to other tasks in the Church? This timing crucial for the fulfillment of the task.
4. What are the specific goals of each task? What is the definition of the limitations of the task?
5. What kind of materials will this task group have to have in order to make intelligent decisions?⁵²

The motivation of the leader is also essential in carrying out the task. Buchanan gives some useful ideas about an effective leader. When he understands all about the organization, his task and how to perform it, he also needs an understanding of his own motivation. With this self understanding he will be able to understand other people with whom he works, through reducing blocks which prevent one from listening. The task of the leader then is to unleash and help to harness the motivation which is already there. It helps a person get a more accurate view of reality.⁵³

A good leader is not the one who does everything by himself. He sees the potential in other people who are able to accomplish the tasks.

⁵²Trecker, 4.

⁵³Paul C. Buchanan, The Leader Looks at Individual Motivation (Washington: Leadership Resources, 1961), 4.

A leader must understand how to get people to do what he wants them to do. He must also know what they should be doing, what results should be achieved, what each person and group should contribute to the efforts, and how the results can best be achieved without duplication of work.⁵⁴ The leader should also realize that his task as the Church leader is a kind of work related to the dynamic interaction of persons, no two of whom are alike, and no one of whom remains the same as his life unfolds. It means that he must admit that the persons with whom he works are diverse.⁵⁵ As human beings all persons have their individual needs. These needs the leader should be able to recognize. Our human needs are: Physiological needs, including those things that are important to sustain life, such as food, activity, air and sleep; security needs which constitute a projection of the physiological needs into the future and include protection from physical harm, assurance of continuing income, and employment; social needs, including a sense of belonging and membership in a group and acceptance by other people; ego needs, including things that reflect a sense of self-worth and self-confidence on the part of the individual; self-actualization, referring to a sense of accomplishment and the development and utilization of one's

⁵⁴ Earnest Dale, Management: Theory & Practice (New York: McGraw-Hill, 1965), 4.

⁵⁵ Lindgren, 25.

potential capacities.⁵⁶ Trecker says that,

The goals and purposes grow out of the social needs of persons. Their programs and objectives and the way these objectives are developed and implemented must rest upon a special way of discovering social needs and relating people to one another so that their needs may be met.⁵⁷

A leader should always realize that he works with people and every individual has his own needs. Their needs must be met and responded to and yet they also need to respond to other persons. It is a responsibility of the leader to help people to work together, sharing, giving and taking for as they are serving other people they are also achieving what they need. If the leader is able to help people to respond to one another according to their needs, he then is doing something that will bring the change for the better life to the Church. It means that the Church will be moving on toward its goals, the moving is the changing and growing. A wise leader will not look at the organization of the Church as being settled once and for all. He knows a vital Church must keep growing and changing. The Church that does not change, that remains the same year after year, that Church is dying. This change concerns the whole life of the Church; its structure, educational programs, and all other activities. The leader must beware of stagnant situations. As Ray John says,

The problem of the leader is not to create a new organization but to understand one which is in operation, to identify the strong and weak points in an existing organization, structure and process, and to work skillfully to make it more effective.⁵⁸

⁵⁶Buchanan, 5.

⁵⁷Trecker, 103.

⁵⁸Johns, 63.

The leader can not bring change or growth to the Church by himself, no matter how wise he is. He must have a good relationship with the members and create a productive relationship among them. Relationships are more important than the structure of the Church. The spirit in which the people work together is more important. Therefore before the leader initiates change efforts he should examine his assumptions about persons, the nature of the Church, the value of the goals he is seeking, and the importance of the change. The change should take place in day-by-day relationship of people, the involvement of people. The greater their participation the more assurance people have of being able to influence the direction and impact of the change.⁵⁹ He should be skilled in communicating with people at all levels in the Church. He should be persuasive in his approach to subordinates, superiors, staff specialists. He should be systematic and thorough in his attention to the details of supervising the changing situation. He also should himself be flexible and adaptable to change.⁶⁰

Having dealt with the identity, characteristics and understandings of the leader, we shall now proceed to the responsibilities of the Church leaders. The Church is organized as a cooperative body of the believers. It is an organization itself, and if it is to be more than skeleton, it must

⁵⁹Thomas R. Bennett, The Leader Looks at the Process of Change (Washington: Leadership Resources, 1961), 3.

⁶⁰Arnold S. Judson, A Manager's Guide to Making Change (New York: Wiley, 1966), 165, 166.

have missions, functions, and operations.⁶¹ To be effective as a Christian community in the world, to accomplish the mission, to function properly it must have a dedicated membership, and leadership; the clergy and laity. These people, especially, the leaders need to organize themselves to do their joint responsibilities in the Church missions. All people connected with the Church organization need also to understand one another's responsibilities.⁶² The fruitful Church requires an effective leader, he should be the one able to help others to become more creative and productive. He should be the man who knows how to elicit participative consultation, how to motivate groups and individuals, how to enhance job satisfaction, how to make other people work.⁶³ Schmidt said that, the words like "involvement" become more important than "directing" and "controlling".⁶⁴ He is expected to be a democratic leader, that is allowing the group or others to participate in the decision-making because this builds greater commitment and motivation. That is the way to help the Church to be more effective. Therefore his role is essentially that of enabling, helping, and leading so as to energize people toward the fulfillment of their mission in⁶⁵ the Church.

But the Church administration is seen as a process of working with people to establish and maintain a system of cooperative effort so as to

⁶¹Ealrn G. Wiest, How to Organize Your Church Staff (Westwood: Revell, 1962), 11, 12.

⁶²Edgar Walz, Church Business Methods (St. Louis: Concordia, 1970), 1.

⁶³Whyte, 134.

⁶⁴Schmidt, 2.

⁶⁵Trecker, 38.

provide services. All the responsibilities do not rest upon one person whom we call a leader. In the administration process we have a group of people including their agency's leader. These administrative people are called the executive and the board of directors. Administration as a process has two dimensions that all leaders must understand. They are: a dimension of task, the project and the assignment; and the psychosocial dimension of feelings released by the people who work on their tasks. It is a release of energy and feeling properly directed by the administrative leaders which will enable them to accomplish their tasks in relation to the goal of their service. The leaders are the ones who help the people to put their separate energies together so that they may be thought of as a united force.⁶⁶

There are various types of responsibility of Church leader which will be dealt with in this section, first in general and second in some specific areas.

There is a responsibility for facilitating group movement. There is a responsibility to help each member make a contribution based on his skill, and position to the effective functioning of the group. All members must be helped to work together joyfully as they move toward the goals.⁶⁷ If the group or the organization is going to make changes it is the responsibility of the leader to inform everyone of the changes that affect them. The matter should be discussed with them

⁶⁶Ibid., 23.

⁶⁷Ross and Hendry, 41.

and must be clearly understood. There is a responsibility to help the staff and all members of the organization accept the new plan of organization.⁶⁸

It is the leader's responsibility to build a day-to-day relationship with the members. That relationship should stimulate them to respond to the leader. He must be also aware that clear and effective communication is a vital factor in stimulating members to action. He should always keep in mind that his followers need adequate training and find a proper way to provide this for them.⁶⁹ He should have insight into the various forces that act upon, and interact in the group, and be able to act in a constructive way on the basis of his insight. He should help to establish, to clarify, and to secure adherence to the group's structure. He must facilitate communication and help the group move along other dimensions significant to the life of the Church. In these tasks other members will contribute and help, but it is his special responsibility to see that these functions are performed, if not by others, then by himself.⁷⁰

The leadership that we are talking about in this paper means not only the head of the organization, like a pastor of the Church or a manager of the organization, but it also includes those who function as leadership personnel. They are the executives, the board of directors and the chairpersons or directors of various departments of the

⁶⁸Wiest, 25.

⁶⁹Lindgren, 81, 82.

⁷⁰Ross and Hendry, 87.

Church. These people perform very important roles and have the most crucial responsibilities for the growth of the Church.

There are two functions of this leadership that are very important and related to their responsibilities. First let us accept the management steps introduced by Henry Albers. This process of management begins with the planning, or decision-making by the leaders or the executives. Here the norms, such as standards, roles, regulations, procedures, plans and policies to guide subordinates' behavior are set. These norms then lead to the next step, that they must be communicated to subordinates, managerial and non-managerial personnel. This step must be performed carefully, making sure that subordinates really understand the norm so that they will accept those responsibilities. After the responsibilities have been performed, the feed-back should follow. This is the final step in the management process. It is the communication about the performance. Therefore two functions are concerned in this process: one is the decision-making function, the other is the communication function. The decision-making is an important one for those who are filling a leadership role as the executive or board of directors. As Albers says, "decision-making is partly a matter of planning organizational objectives and the methods that will be used to achieve them. It is also concerned with the problem of motivating subordinates."⁷¹

⁷¹Albers, 65, 72.

In talking about decision-making we come to the type of management called centralization and decentralization. We find in many organizations that centralization and decentralization are both being used. An organization is centralized if all operating activities are performed in one geographical area; it is decentralization if plans and offices are located in different areas. The decision-making is decentralized through delegations from higher to lower levels of hierarchy. It is centralized to the extent that the decision-making prerogatives are retained by higher management level. We always criticize the centralization or decentralization management. We may agree with and reject the other. In fact, both have advantages and disadvantages as suggested by Albers,

Centralization and decentralization should be viewed in relative rather than absolute terms. Complete control is a centre of all decision-making at the apex of management hierarchy. Complete decentralization, or delegation of decision-making functions to the lowest level of the hierarchy, is equally absurd.⁷²

The question is not whether centralization or decentralization should prevail. It is a matter of finding the proper balance between these mutually dependent forces. One of the advantages of centralization is the need to develop initiative and self-reliance among subordinates by having them participate in decision-making and acquire the sense of risk and responsibility. Schmidt introduces several types of decision-making. He says that, "the experienced leader uses many complex and subtle means to exercises influence and stimulate those

⁷²Ibid., 151.

elites to creative and productive efforts.

Here are the types or patterns of decision-making that are suggested by Schmidt:

1. Telling: Leader identifies the problem, chooses solution, and makes decision by himself. Then tells his followers what they are to do.
2. Selling: Leader makes decision without consulting his group. But he persuades the group members to accept it with some explanation of reasons why he chooses it.
3. Testing: Leader identifies problem and proposes tentative solution,⁷³ and uses the reaction from the group for his final decision.
4. Consulting: Leader permits the group members to influence the decision from the beginning. He presents a problem with all the information and asks for ideas from the group and solutions. He then selects the most promising solution.
5. Joining: Leader is the one of the group who discusses the issue and the group makes the decision all together.⁷⁴

It is important to notice that in decision-making the leader should not neglect the group members. Those volunteer workers or lay people

⁷³Schmidt, 4. ⁷⁴Ibid., 4.

have the greater sense of independence and will not be bossed, but they will respond to encouragement and intelligent persuasion. If the lay people involved in the leadership of the Church are to be effective, we should hold regular meetings, discuss the Church programs, give definitions and direction to them. These lay people will participate wholeheartedly and willingly in the life of the Church if they know what work needs to be done, and what they can do.⁷⁵

The second function of the executive is communication. The communication function is to transfer meaning from one person to another through signs, signals, or symbols from a mutually understood language system. The social sign language represented by frown, smiles, gestures and silence is also an important instrument of communication.⁷⁶

The scope of Church management, especially for the leadership, the executives and board of directors involves much planning.⁷⁷ Planning is pre-thinking. It is laying out and charting the administrative process. Planning things to be done saves much of the doing time. Of course, planning must be followed by action, by working the plan.⁷⁸ James D. Anderson & Jones, in their book, "The Management of Ministry", say that planning means creating a plan. A plan has objectives, strategies, budget policies, and procedures.⁷⁹ Planning is

⁷⁵Wiest., 48-50. ⁷⁶Albers, 65. ⁷⁷Trecker., 143.

⁷⁸Wiest, 22.

⁷⁹James D. Anderson and Ezra Earl Jones, Management of Ministry (New York: Harper & Row, 1978) 83.

the most basic of management functions. It is fundamentally choosing a course of action from among alternative ways of doing something. It bridges the gap between where we are now and where we want to go, what has to be done.⁸⁰

We have to decide what we want to get done in the future.⁸¹ To do things in an ordinary way we must think before acting, and then act in the light of facts rather than guesses. Planning suggests what is to be done, how it is to be done, by whom and at what cost.⁸²

Having learned what planning is, we now come to the next question, namely, how to plan? Wheeley suggests the basic point or principles of planning:⁸³ analysis and statement of problem, the development of a philosophy around which to build a set of integrated objectives; an integrated policy to guide achievement; a description of methods and strategies to be applied; a description of a kind of actions to be taken when and by whom.⁸⁴ That is quite similar to what Lambert has suggested. He says first, in writing a mission statement determine the thrust and the limitations of activities to develop data for objectives; determine the area within which objectives will be written; surface needs and evaluate them against Christian guidelines; write objectives, the exact result to be achieved; program and schedule to establish a plan of action and

⁸⁰Wilson, 30. ⁸¹Dale, 5. ⁸²Johns, 39.

⁸³Otto Wheeley, Church Planning and Management, (Philadelphia: Dorrance, 1975), 8.

⁸⁴*Ibid.*

time requirements for achievement of an objective; allocate resources, that is, determine and assign the work hours, materials and required personnel to reach an objective.⁸⁵

Therefore church planning must begin with a clear statement of the problem as it has been recognized and defined by the congregation. Planning must be based on facts, the soundest and most revealing set of facts that can be obtained. Planning involves projecting one's thoughts from the present to future, from the known to the unknown. After the fact finding and consulting are completed, and after the imaginations of many persons have ranged far and wide over the alternative courses, the proposals and suggestions must be narrowed down.⁸⁶

The second responsibility of the leader as executive and board of directors is organizing. That is how the job will be done. The decision on the positions to be filled and on the duties and responsibilities attached to each position.⁸⁷ It is sometime thought of as planning a plan. It involves making the arrangements necessary to carry out the plan.⁸⁸ It requires both knowledge of all the details involved in the plan and a full understanding of the relationship of the particular plan to the basic purpose of the Church.⁸⁹ There are at least two things involved here. First, delegation, that is to seek volunteers or workers or persons who know more than the leader himself about the programs in the areas where

⁸⁵Lambert, 55.

⁸⁶Lindgren, 75-77.

⁸⁷Dale, 5.

⁸⁸Anderson, 83.

⁸⁹Wilson, 33, 34.

the leader needs help. The leader must be very honest and realistic about his own limitations, both in time and knowledge, and find a way to bring in capable, knowledgeable personnel to help him. The second thing is coordination, that is help for leaders and personnel so each knows what all other parties within the Church are doing. This requires sound communication expressed in regularly scheduled meetings within staff personnel and other workers in sharing with total staff a new program idea, and incorporating their input from the beginning.

The third responsibility of the leader is staffing, that is, who is going to do the job? This is a recruiting program to select or to find the right person for each job, train, promote and discharge paid and non-paid staff.⁹⁰ It is Lambert's idea that staffing is a matching of human resources with the desired objective. In selecting personnel, the leader should check the capabilities of the person and his willingness to serve. After personnel are selected, the training and developing programs must be provided so that each person has sufficient knowledge for the job he is going to do.

The next step in the line of leader's responsibility is leading or directing. This means getting people to accomplish tasks assigned to them, or generating the human activities required to accomplish an objective. This process involves: assigning, that is, to assign task

⁹⁰Lambert, 56.

responsibilities to individuals; delegating, sharing a portion of authority with subordinates; motivating, to influence the subordinates to perform in a desired manner; coordinating and communicating, to achieve harmony in group effort and the proper flow of information and ideas,⁹¹ to provide day-to-day direction for them, and to help them to improve their skills.⁹²

Controlling is the final step in the administrative process of the leader's responsibilities. It is making sure that plans are carried out and objectives accomplished. If this is not happening, it is determining why not and what must be done about it. It is a process of evaluation and exercising authority to assure accomplishment of an objective. It is establishing procedures and policies, then making corrections in line with evaluation. Evaluation, however, is a continuing process, taking place simultaneously within each step of the administrative process. The more persons involved in the evaluation process throughout the project, the more effective the project is likely to be. A continual evaluation of all aspects⁹³ of the Church life is one of the fundamental responsibilities of all the church leaders.

We have studied the characteristics, the understandings, the responsibilities of church leaders. There is yet another important aspect concerning the qualifications of leaders which cannot be neglected. That is their training.

⁹¹Lambert, 56.

⁹²Dale, 5-6.

⁹³Lindgren, 82.

In order to perform his responsibilities and to carry out his tasks effectively a leader needs specific knowledge that will be obtained from training and learning. One thing the leader should keep in mind is that all leaders are made not born. He can be a better leader if he keeps learning to further his own development.⁹⁴ Jesus Christ himself chose and called out "unready-made" leadership for his work as apostles. He trained them and let them practice the work by themselves. In that way the apostles were developed and were ready when Jesus left them. Leadership can be developed in men and women who seem to be unpromising as leaders. Under proper guidance, the ability and energy of these people trained and directed into a channel of leadership.⁹⁵ This does not mean that everybody can be trained to be an effective leader. When Jesus called his apostles, he selected them. It means that the persons selected are those who have some necessary qualities but do not realize that they have them. The weakness of many leadership development programs rests in the poor quality of personality and character of the selected trainees. The training will enable a person to strengthen his personality and character essential for leadership.

There are many people who could be trained for leadership but they are timid to accept the challenge. Why do these people refuse to accept the responsibility of leadership? Their reasons are: lack of

⁹⁴Malcolm S. Knowles, The Leader Looks at Self-Development (Washington: Leadership Resources, 1961), 2.

⁹⁵Milhouse, 40-41.

confidence, and a feeling that they are not qualified to do the work. The person responsible for the recruiting should have sympathy with them, understand their problems, and try to help them by showing them that the same kind of work has been done by people who have the same ability as they do. The recruiter should show them the helps that are available and may be obtained. If they are indifferent to the work of the Church, the recruiter may be able to find the source of indifference in that person and convince them of the needs of the Church in a proper way; show them the crucial need of the Church that they can help; many capable persons have never been asked to participate in the role of leadership. Give them an opportunity to use their available talents.⁹⁶

Personnel chosen for leadership must be trained in the specific area of work they are going to serve. Milhouse suggests ways of developing leadership:

1. Training in various fields of church work, regular training in seminary or short-term training.
2. Workers conferences, with the purpose of sharing of ideas and plans. This is very helpful for the leaders who participate in the conference.
3. Working under the guidance of experienced leaders.
4. Formal classes in leadership training. A continuing program of leadership training. This training may be given at one or more periods⁹⁷ each year.

⁹⁶McMurry, 128.

⁹⁷Milhouse, 45.

5. One learns to lead by learning. He needs formal instruction, but he also needs to be given specific tasks suited to his stage of learning.
6. Encouragement and cooperation to develop leadership. He needs the cooperation of the group with whom he works and the larger group to which he belongs.⁹⁸

When providing leadership training for those who would become church leaders those responsible for the training must recognize the importance of factual knowledge, including organizational functions and procedures and resources available in the organization and in the community. The trainees need to know something about the setting in which they are working. They need to know something of the history and philosophy of the organization in which they are to work and something of its traditional way of working, how it is organized and operated, how their particular tasks relate to the operations as a whole, who are the leaders of the organization and persons to whom they may turn for various kinds of help. They need to acquire an understanding of the people and to establish relationships. The characteristics of group life and the requirements for leadership in various types of groups should be called leadership's background knowledge, and may be provided in training courses which relate to understanding individual and group behavior and developing and using leadership skills. It may be best developed in practice in real situations and by examining what has been done in a

⁹⁸Milhouse, 45.

situation with a trained supervisor. They need to come together as trainees to share and discuss their⁹⁹ common problems, to exchange experiences and resources that they have found helpful and to practice ways in which their skills can be improved.

The growth of the Church depends not only on qualified personnel and a sound program and structure, as we have studied in this chapter, but also the financial health of the Church. This will be dealt with briefly in the following section:

C. THE FINANCES

When we confront ourselves with a financial matter, our minds always are led to money: income and expenses; profit and loss; win and lose. As far as the Christian faith is concerned, we should direct our minds and hearts toward deeper concerns, namely, our faith from which our commitment and actions follow. There is also a matter of responsibility and honesty involved in the area of stewardship. It is a matter of continuing education for people who are involved in finances, directly or indirectly. We have noted that the local Churches in Thailand are having serious problems in church financing. The people who are responsible for the church money do not know their roles and duties. They do not know how to manage the financial matters of the Church. The church members are even worse than the leaders, concerning stewardship in the Church.

⁹⁹McMurry, 145, 146, 148.

These people need to be educated and guided in the proper way. The Church should provide a personal, growing experience in understanding the meaning of the Christian faith. Lindgren says that, "Whenever the Gospel becomes meaningful in the life of an individual, the foundation for Christian witness and service has been laid."¹⁰⁰ If the Gospel appears meaningful in preaching, worship, Christian education, membership training, community work, discussions and pastoral care, it will become more meaningful in the life of the church members. Church administration is discovering members as the Church, the body of Jesus Christ, who has been called to serve God; and also discovering its mission, what it is going to do, to what purpose and how to do it; its uniqueness identified with its theological dimension of being God-centered. The basic thing is to make worship and study the spiritual foundation stones on which all else rests. Again Lindgren expresses his understanding that,

When worship results in deep commitment to Christ and when meaningful study results in an understanding of the Christian faith, every area of the life of the Church is strengthened. Therefore the worship must be central and vital in the life of the Church.¹⁰¹

besides worship, study is another aspect that is required of the whole Church if it is to understand and fulfill its mission. This study involves both the Bible and the stewardship of the Church. Wheelley mentions in his book, "Church Planning and Management", that "The easiest way to build financial support is to start with the Bible, which one should not have to sell to a membership, and teach continually its message of love, which is a message of giving."¹⁰² As a matter of fact, one cannot deal

¹⁰⁰Lindgren, 195.

¹⁰¹Ibid., 89, 94.

¹⁰²Wheelley, 8.

with the stewardship of the Church without the Biblical context, because theological understanding is the sound foundation for the stewardship of the Church. It is worth while to look at the original meaning of the word and theological perspective of stewardship.

The word "steward" or "stewardship" as used in the Bible, is the title given to one who has responsibility of overseer, manager, foreman, or administrator, who is responsible for all the properties belonging to the Church. It is also the matter of faithfulness to the manifold grace¹⁰³ of God. God is the owner and the giver of everything, and a Christian is a person who is responsible for those gifts with his faithfulness as we find in I Corinthians 4:1; Titus 1:7; and I Peter 4:10.

The moment one receives God's gift, namely, the eternal life through Christ, he is responsible to tell or to carry his task of proclaiming God's love to others. He must be faithful to his task. Therefore the responsibility of stewardship and witnessing the Good News are closely related. Each strengthens the other. If money is to be related to the proclamation of the Good News, it should be seen not as a thing of evil but an instrument of good. In fact money can be used for good or evil, but for the Church money is a means to carry out its mission to the world. It is also food for the hungry, medicine and health for the sick, and a house for those who have no shelter. Starkey gives the idea that

¹⁰³Lycurgus M. Starkey, Jr., Money Mania and Morals (Nashville: Abingdon Press, 1964), 117.

"money is 'coined personality' representing the life and labor of a man to be used in the service of God and humanity." ¹⁰⁴

The leader who is responsible for the stewardship of the Church as a faithful servant of the Lord Jesus Christ must confess his faith that, the God and Father of our Lord Jesus Christ is the ultimate creator, judge, and redeemer of our lives, as Jesus Christ has commanded us "You shall love your God with all your heart, . . . soul, . . . and mind." He is the one first to be loved, obeyed, and served. We are told that we may tell. We are empowered that we may share. We are blessed that we may become an instrument of blessing. And telling, sharing, and blessing are acts of grateful privilege. It is the action of bearers of glad tidings. ¹⁰⁵ The function of the leadership as stewardship arises from the Biblical confirmation that God has acted to save men by giving His Son, Jesus Christ. The Church exists to move in the world witnessing to the Good News, and serving men as the body of Christ. As we devote ourselves and our resources to this task, we practice stewardship that the world may believe, "All things are of God, who has reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." (II Corinthian 5:18). With this understanding the leader will serve God fruitfully. He will increase in his ability and capacity. The reward is for him the faithful steward, as found in the

¹⁰⁴Ibid.

¹⁰⁵Wilburn T. Thomas, Stewardship in Mission (Englewood Cliffs: Prentice-Hall, 1964), 21, 105.

parable of talents, Matthew 25: 14-30. He is taken into a partnership with God. And will hear Him say, "Come and share your master's feast,"¹⁰⁶

As he is going to administer the church business of financial stewardship, the leader must see to it that the plans are structured, responsibilities are assigned, and the work accomplished in this area, always with respect to other aspects of the Church life and work.¹⁰⁷ To accomplish this those who guide the stewardship program in the Church are confronted with the task of education, a thoroughgoing, constructive, and comprehensive program of stewardship teaching. It will be a long range program with certain ideals. It will guide the thinking of the members in the basic conception of stewardship; the task of adequate support for the program of the Church and all of its interests. This program should seek to minister to the needs of the world, thus constituting a call for a real stewardship, a sacrificial devotion, full consecration of the life and means, and genuine partnership with God.¹⁰⁸

Besides the theological understanding of stewardship, another weakness of the Thai Church related to financial management is budgeting. A budget is a financial plan for a agency's services, for a specific period.¹⁰⁹ Most of the rural Churches have no understanding of how to

¹⁰⁶Roswell C. Long, Stewardship Parables of Jesus (Nashville: Cokesbury Press, 1931), 115.

¹⁰⁷Thomas, 112.

¹⁰⁸Shelton, 113, 114.

¹⁰⁹Johns, 120.

form a reliable budget, or of the purpose of spending money or the use of the Church facilities. Some Churches have their financial record in which it shows only the weekly receipts from the offering, and some expenses. Actually there are some guidelines for budget making that those who are responsible must know and follow. The budget should express the needs of the congregation, the opportunities to be met in the community, and a mission of worldwide service; it will present things to be done, services to be rendered, needs to be served, tasks to be undertaken. It should provide for growth in the Church and should look ahead to longer service in the future. It should represent needs, and tasks, but should also reflect faith and vision.¹¹⁰

It is our responsibility as church leaders, to see sound financial management implemented in the Church. One must not forget that money is only a part of the fulfillment of the Church's mission. It must be given to the Church and taken care of, together with time and self or talents of the people who are involved. Since we accepted Jesus Christ as our Saviour, we become His stewards. We have been entrusted with the Gospel of Jesus Christ, and have been given the gift of eternal life, and it is our high calling to share this gift with others by giving to the Church our money, ourselves, and talents faithfully, and our time for the fulfillment of His mission in the world.

¹¹⁰Shelton, 123.

CHAPTER IV

PRACTICAL PROPOSALS FOR THE THAI CHURCH

This paper has focused thus far on problems dealing with the growth of the Church of Christ in Thailand with special emphasis in the field of administration. The writer has grappled with the real situation of the historical background and the structure of the Church, especially in the field of the history of the union of the Churches, namely, its structure; the role of the layman and clergy in the Church; the finance; and the educational work for the church leaders. Some difficulties and deficiencies that cause the failure of the Church in Thailand are:

1. The background of the components or the member churches of the Church of Christ in Thailand are different from one another in theological foundations, Church structures, purpose, and cultural backgrounds. These differences foment the internal conflicts in the beliefs and practices of local Churches, which were influenced by a certain denomination. The seminary and Bible schools do not work cooperatively. Each one operates separately and independently. The qualifications and standards of faculties, students, and curricula are varied. These differences create conflicts in the local churches where the graduates of these institutions are serving. Each of them carries on the Church mission according to the training they have received from a particular denomination.

2. Most of these leaders are lay people with little training in ministry. They are not well grounded in providing the challenge and depth and dedication for the growth of the Church.

3. There are no basic Scriptural texts that serve as the Biblical foundation of the united body of the Church. Every local Church needs to commit itself to a strong unified foundation. These texts would serve as the guidelines for the life of the local Church doing its mission. In these texts will also be the guiding principles of the governing body of the Church in making decisions toward the common goal.

4. The Church of Christ in Thailand needs to re-examine its mission goals. The major concern of the Church is to define her mission because this is what it means to be a Church. It is crucial for its existence. With a clear picture of the goals, the Church can more ably formulate the purposes, expectations and responsibilities of the church members. The purpose of the Church of Christ in Thailand as it is stated in the book of constitution, 1974, says:

- a. To unite all Christians in Thailand into one body.
- b. To have a cooperative action to proclaim the Gospel of the Lord Jesus Christ and to serve Him and the community by being self-supporting, self-governing, and to encourage all activities in the Church toward a progressive Christian maturity

A. THE PROPOSALS TO THE GENERAL ASSEMBLY OF THE CHURCH

The following suggestions are addressed to the General Assembly of the Church of Christ in Thailand.

1. This Church is called upon to provide opportunity for the local Churches to be more knowledgeable of the nature of the Church as a united body. It needs to provide the opportunity through appropriate channels to interpret such understanding to all members. It can be the leading voice in beckoning toward the unity of the Churches, in pointing out the advantages of being a member of the united body from which they can strengthen one another, and in working cooperatively with one another in the proclamation of the Word of God and the fulfillment of the Church's mission in Thailand. The constitution of the Church of Christ in Thailand invokes all the member Churches to confess the common faith. This message bears emphasis in every area of Church life; in Sunday School classes, youth group, women's group, and the pulpit.

The creed of the Church of Christ in Thailand derives from its mission goal. The Church in Thailand in the current situation seems to be far from its goal as it is mentioned in the book of constitution, hence the net proposal.

2. The evaluation of the purposes of the Church of Christ in Thailand will help us find out whether such purposes are still relevant to the current existence of the Church in Thai community. This evaluation may

enable the Church to know its weaknesses and strengths. If the Church has not come up to its purposes, what are the causes of the weaknesses? In the proclaiming the Gospel, what can the Church do to make it more meaningful to the Thai people? What can they best identify within the Thai context? What and how can the Church respond to the physical and spiritual needs of the people in the present situation? In the early days the Thai people lived in underdeveloped circumstances, and the mother Church responded to them accordingly. The Thai people in those days had very limited education. The Church provided schools for boys and girls teaching them improved ways of living. People suffered from all sorts of illness without sufficient medicines and healing. The Church provided them with the best hospitals and introduced modern methods of healing. The Church's involvement in social services was outstanding and it gained high respect from the government and the monarchy of the country. Due to these services the Church contributed greatly to the country. The door was opened for the penetration of the "Good News" into the life of the Thai people

The Church of Christ in Thailand is enjoined to examine its present existence. Where are we? Where do we go from here? Do we need to repeat all the activities and programs using the same strategies done by the early Church? There are numbers of good hospitals, schools, and universities in the country. If the Church of Christ in Thailand is going to continue its services, what should we do? How do we go about it?

The statement of the mission purposes of the Church of Christ in Thailand could encompass these Biblical concepts:

"We the Thai Christians are God's chosen people. God has equipped us for the work of the Church. We have leaders who are committed to ministering. We also have materials such as money and time. With all of our efforts we are going to bring God's Good News into the life of our fellow Thai people within our culture, to bring them to the acceptance of Jesus Christ as their Savior that they may live their lives under His loving care. And together we will make a Christ-centered community. We desire to bring God's good tidings to all mankind, as Jesus Christ our Lord has said,

To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our Lord; where by the dayspring from on high has visited us, to give light to them that sit in the darkness and in the shadow of death, to guide our feet into the way of peace. (Luke 1:77-79)

3. Proposals for financial matters.

- a. Church education on stewardship and Church financing needs to have more emphasis. The Self-Supporting Project of the Church of Christ in Thailand 1979-1982 is another project that has been proposed to solve the financial problem. This project can be given impetus under qualified personnel or staff to work full time. The responsibilities of this staff are not only to carry out the plans but most of all, to take on the responsibility of education. Church members in every local Church, every district Church, as well as all the church leaders and church officers will need to learn what it means to be steward of the

Church, and to be involved in that project and experience it.

- b. The Church of Christ in Thailand should have its own standard of budgeting and financial management in order that all Churches under the Church of Christ in Thailand will follow the same system. This system can be initiated by the office of the treasurer of the Thai Church.

4. Proposals for the system and structure of the administrative body of the Church of Christ in Thailand.

- a. Every Church body can acknowledge, recognize and make use of all resources that are available within the Church, such as new knowledge, methods, money, personnel, time and other materials. The Church is called upon to discover and make use of her time and talents that are available. Before the Church has looked for help from outside rather than from within the membership. Now these resources must be recognized and transformed into productive tools for the growth of the Church. The process of transformation means a give and take of ideas, energies and capacities vital to the ongoing mission of the Church.
 - The theological-mission purposes or goals have been referred to in Proposal 2. This means the Church's self awareness of her direction, purpose and reason for being.
 - The organizational structure, which the Church uses and processes to accomplish its goals. Structure is an organizational

line of administration and all its functions. It also includes human or personnel involvement, such as leaders and followers with their physical and spiritual capacities. All personnel will benefit from a better understanding of their roles and responsibilities.

- b. When resources have gone through the transforming process, the Church is ready to reach out toward the wider community of people and institutions. This process is called the output system. It is a system whereby the Church sends its transformed materials to influence and serve others, according to its goals. The Church that does not have this system but keeps all materials for its own, selfishly, will soon die, or never grow. Jesus says in Luke 6:38 that, "... give, and it will be given to you; good measure, pressed down, and shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." Programs and activities of the Church must be used in the service of others for the fulfillment of its goals, and for the growth of the Church itself.

5. Board of Ministerial Relationship and Development.

According to the current situation in Thailand, those who seek to serve in the ministry have to face crucial problems. First we shall deal with the problem of the church workers themselves. The church workers in Thailand do not have a central body whereby they can be commissioned to

their respective and appropriate Churches and institutions, and also whereby they can seek counsel and advice when they face problems in their ministry. It should also be the body that would serve as the negotiator with the Churches and institutions when they work on their financial problems. This central body also should be concerned with the continuing education of the church workers. Second, we shall deal with the problem of the church workers' families. In the current situation the families of the church workers seem to be neglected in terms of health care in that the families have to take care of their own medical expenses as well as education for both children and wives.

Therefore, it is urgent that the Church of Christ in Thailand organize a Board of Ministerial Relationship and Development which will be responsible for the finding, choosing, training, guiding, supporting and commissioning the Church workers to the rightful places. This Board will also be responsible for the security of the families and the upgrading of the quality of the life of the church workers.

The rights and duties of this Board should be as follows:

- a. This is not the body responsible for the administration of the Churches in the General Assembly, nor the district Churches, nor the local Churches. It functions only for the unity and the benefit of all church workers and their families.
- b. It functions as a "go between" to negotiate with the personnel and the Churches and institutions related to the job description and the security of the personnel's families.

- c. It must have its own budget and expenses provided by the Church of Christ in Thailand.
- d. It must have its own full-time staff. The head of this Board should be called the director of the Board of Ministerial Relationship and Development.
- e. It must give its annual report of its activities to the General Assembly of the Church of Christ in Thailand.
- f. It should be given the authority to give consultations and suggestions to the District Churches as well as the local Churches when necessary concerning the problems related to the church workers.
- g. It will serve all the church workers as their advisor and supervisor while they are working in the field.

B. THE PROPOSALS TO THE INSTITUTIONS OF THE CHURCH

1. The Department of Christian Education and Literature.

Many church leaders do not know their roles and functions in the Church. This fact should be a challenge for the Church body that is responsible for the development and nurture such as the Department of Christian Education and Literature. During 1976-1978 there was a project named, "The Church Development and Revival Project." This project was sponsored by a special grant from outside the country. It was closed down when the time permitted was over. The evaluation report submitted to the General Assembly says that this project had

been successful in 1976-1978. This project provided training to the local church people in particular areas of interest, and according to the needs of the Church, strengthened the weakest part of the local Churches. It proved that this project was the most effective channel for Church growth during those years.

Those needs are still remaining in the Church today, such as education about the stewardship of the Church, the sound understanding of the church administration, the Bible teaching, effective Sunday School classes and so on. Therefore the Department of Christian Education and Literature could take over the project or start a similar project that would continue the programs that have been done by the Church Development and Revival Project. This project needs full time staff and sufficient budget. One of the significant programs of this project is the in-service training of pastors. It needs support from the School of Theology in Payap College, as far as the teachers are concerned. This program is short term training. It offers courses necessary for pastors in the field, for instance, preaching, Church administration, Church financing, pastoral counselling, and pastors' seminar. It is important that local church leaders have time to get together once in a while, to study and to share their problems and experiences with one another, in order to strengthen one another in their services.

2. McGilvary School of Theology in Payap College.

These following proposals are made for the McGilvary School of

Theology in Payap College as follows:

1. The improvement of the curriculum in the field of church administration. First, the School of Theology could seek cooperation from other Bible Schools in Thailand to work together in setting a standard for curricula in this field, in order that all the graduates from these institutions would have the same level of understanding as they serve the Churches. Second, The School of Theology together with other Bible Schools could evaluate their present curricula to find the weak points and the areas that need improvement.
2. The School of Theology and the Bible Schools must recruit or provide qualified faculties. The teachers must be well trained, and be well aware of the current situation of the Churches in Thailand. It behooves the School of Theology to take this matter seriously so that the life of the Church of Christ in Thailand will bear fruit in due season.

C. CONCLUSION

There are many more proposals and suggestions that could be given to the Church of Christ in Thailand and its institutions and departments in the field of church administration. These proposals and suggestions will not do good if the Church does not take them seriously. The proposals given above are very practical ones which the writer

makes as his personal proposals directly to those concerned. He will be willing to work closely with those who really want to see these proposals implemented. It is a prayer and hope that this dissertation can be a part of the working tools to bring an improved administration to the Church in Thailand.

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